

**SPIRITUAL FORMATION OF KOREAN-AMERICAN CHILDREN  
AT NEW YORK PEACE KOREAN CHURCH (NYPKC)**

**By**

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**A DEMONSTRATION PROJECT**

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## ABSTRACT

### SPIRITUAL FORMATION OF KOREAN-AMERICAN CHILDREN AT NEW YORK PEACE KOREAN CHURCH

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The project has been designed to develop Korean-American children's spirituality in order to establish intimate relationships with God and to help overcome the intercultural and intergenerational gaps between parents and children.

By improving the relationship with their Korean-born parents at home, the children will be able to acquire their social skills to develop significant relationships with others in broader social settings. Through spending quality time together with their parents, children will form their identity by integrating the best of two cultures and generations in their lives.

This program is beneficial to parents in helping them develop their children's holistic growth by providing the psychological and spiritual needs of children, and to children in learning diversity through socialization and acculturation.

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## INTRODUCTION

### **Challenge Statement**

New York Peace Korean Church is one of the Korean immigrant churches located in Queens and has participated in a “House Church Ministry” for eight years. The house church ministry is a layperson’s ministry and aims to emulate the earliest Christian church. As a minister of the children’s group, I have observed that second-generation Korean American children ages 6-11 are averse to attending the main Sunday worship service with all congregants who are first-generation immigrants because of different language, environment, and worship style. Due to these factors, as children grow older, they are less engaged in a church life. This demonstration project will explore how to overcome some of the intergenerational and intercultural barriers through spiritual formation of second-generation Korean-American children.

The second-generation Korean American children of Korean immigrant churches have experienced various gaps such as culture, society, generation and language, because they are both Korean and American. Their parents, as the first immigrant generation, are Korean; on the other hand, they, as the second generation, are Korean-American, born and raised in America. Thus, they are placed under cultural and generational differences and gaps. This leads Korean American children to spiritual/faith crisis as well as identity crisis.

At home, they acquire the Korean culture with their parents, who almost are the first generation of the Korean immigrants, such as greeting manners and social customs in Korean style. In addition, the first-generation Korean immigrant parents teach their own faith, experiences, values and norms to their children. However, the children learn American cultures or customs in the American society, that is, “the life they experienced

in the home with their immigrant parents was not the same as the world they encountered outside the home.”<sup>1</sup>

As a result, the Korean-American children are caught in two different cultures and generations. From the cultural and generational gaps, they simultaneously may develop a sense of ambiguity and confusion in identity formation. This identity crisis of the Korean-American children bring about negative issues, such as a decline of young Korean-American Christian, deserting Christian faith and destructive/regressive personal and social behaviors (suicide or bullying, etc.) when they reach adolescence or adulthood. “If current trends in the belief systems and practices of the younger generation continue, in ten years, church attendance will be half the size it is today.”<sup>2</sup>

Therefore, in order to overcome intercultural and intergenerational obstacles of the second-generation Korean-American children, and in order not to lose Christian children of the next generation, Korean churches must nurture children’s spirituality.

## **I. Purpose**

With the purpose of forming children’s spirituality, this demonstration project will examine second-generation Korean-American children ages 6-11 of New York Peace Korean Church (NYPKC) based in the system and organization of “House Church Ministry.” A senior pastor Young G. Choi, of “Seoul Baptist Church of Houston” which is located in Houston, Texas, began the house church ministry in 1992.<sup>3</sup> In his previous ministry, he confronted limitations of the traditional church such as difficulty of true

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<sup>1</sup> Won K. Yoon, *Context and Continuity: The Korean Adventist Church in North America and Its Future Generations* (Berrien Springs, MI: Andrews University Press, 2008), 82.

<sup>2</sup> George Barna, *Revolution* (Carol Stream, IL: Tyndale House Publishers, 2005), 48-9.

<sup>3</sup> Young G. Choi, *Revolution* (Carol Stream, IL: Tyndale House Publishers, 2005), 148-9.

<sup>3</sup> Young G. Choi, *구역조직을 가정교회로 바꾸라 (Change Church Organization to House Church)*. (Seoul: Compass Publisher, 1996), 13.

fellowship, ministries centered around offices, difficulty of evangelizing non-believers and paralyzation of laymen.<sup>4</sup> According to these issues, he felt the need of re-organizing the church structure considerate of lay people by questioning, “why does not today’s church continue to experience the Holy Spirit’s activity within the first-century church?” He related its answer to “House Church” of the New Testament church. Therefore, House Church Ministry aims to recover the New Testament church.

In the Seoul Baptist Church of Houston, the new system of the House Church is operated with weekday Bible study (intellect), weekly house church (emotion) and Sunday corporate worship (will). The mission of the house church is to make disciples (Matthew 28:18-20), to follow Jesus’ method of discipleship (Mark 3:13-15) and to equip laymen-ministers for works of service (Ephesians 4:11-12), as well as to serve the needs of the community (Mark 10:42-45).

This ministry is centered on the layman-ministers and church members gather for the weekly worship in a private home instead of a church.<sup>5</sup> Each group is called “pasture,” and the group leader “a shepherd” as a layman-minister. However, it differs from a cell church that organizes cell groups with those who live in the same district. House Church is based on “relationship” regardless of certain area<sup>6</sup> and covers all characteristics of various programs such as a prayer meeting, a bible study group, and a discipleship-training group.<sup>7</sup> Its goal is inner healing and spiritual maturation through relationships with God and others.<sup>8</sup> The system of the house church provides

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<sup>4</sup> Young G. Choi, *Change Church Organization to House Church*, 26-30.

<sup>5</sup> Ibid., 19.

<sup>6</sup> Ibid., 147.

<sup>7</sup> Ibid., 148.

<sup>8</sup> Ibid., 148.

opportunities to experience God and others through various relationships. This is a merit of the house church.

Using the setting of the House Church, the purpose of this demonstration project is to improve a relationship between the Korean-American children and their immigrant parents, and between children-self and others as an attempt to reduce the cultural and generational differences. Its ultimate goal is to assist the holistic growth of the second-generation Korean-American children, because the growth of children's whole personality is crucially related to "relationship" with God and others.<sup>9</sup>

To enhance a relationship between the Korean-American children and their parents, the two generations will spend time together in spiritual activities such as Bible reading, family worship and prayer. In order to reduce intercultural and intergenerational gaps, the weekly pasture meeting of the house church will include sharing time to communicate with children. Here, the life, faith and values of the first-generation parents are shared with the second-generation Korean-American children. Thus, the goal of the house church will be accomplished along with the satisfaction of the spiritual and psychological needs of children.

What is more, the children of NYPKC will improve their relationship with God and neighbors through serving others and taking care of each other in the church. Recognizing self and others in a faith community will socialize them. The socialization of these children through interaction with others, especially with first-generation Korean-American adults, will enable them to accept and embrace others by developing social skills. Therefore, they will learn and understand cultural and generational diversity.

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<sup>9</sup> Margaret Crompton, *Children, Spirituality, Religion and Social Work* (Brookfield, WI: Ashgate Publishing Limited, 1998), 41.



The expected outcome of this project is to give back to children their childhood years with the joy of knowing God and being with parents and peers. They will not merely come to the church but will be more concerned about worship, prayer, and the Scripture as a spiritual foundation. They will enjoy family time and be aware of people in the group to learn how to serve them as necessary. Developing a spiritually nurturing program for children, therefore, is important because it initiates the process of both learning about God and having a relationship with others. Children's spiritual formation affects a holistic and balanced development of children. This initiative in children's spiritual formation of New York Peace Korean Church will contribute to influencing the holistic growth of the second-generation Korean-American children by overcoming cultural, generational and relational limitations.

## **II. Content**

The study methods of this project are theoretical consideration and analysis of practical cases through survey, interview, activities, observation and evaluation. With this purpose in mind, various programs and curriculums for children's spiritual formation at NYPKC will be designed and used in the church and the home. The programs will focus on establishing relationships with God and others.

In Chapter 1, I will describe the setting of the house church of NYPKC in terms of its ministry, mission, spirituality, programs, resources and the theological paradigm of the church. The current problems of the children's group are examined both in the pasture meeting and in the Sunday worship service. In Chapter 2, I will present research questions related to specific problems. In Chapter 3, I am going to analyze those issues from theological, biblical, psychological and social/cultural perspectives with specific

research questions related to the development of children's spiritual nurturing programs of NYPKC.

In Chapter 4, I am going to talk about the plan of implementation and the implementation of the project. The plan of implementation includes three goals, with evaluation criteria for each goal. In Chapter 5, I will show the report of the implementation with feedback and comments by children and parents, and as its evaluation I will discuss positive and negative results of children's spiritual formation.

In Chapter 6, I will discuss transformation of children through the process of children's spiritual formation. In Chapter 7, I am going to deal with my ministerial competencies as a theologian, religious educator and spiritual leader. Finally, summing up all chapters, this demonstration project of children's spiritual formation of the Korean American children in NYPKC concludes.

## **CHAPTER 1 THE SETTING**

### **New York Peace Korean Church in Queens, New York**

#### **I. General Setting**

New York Peace Korean Church (NYPKC), which I attend, was launched as a non-denominational church in January 1980 by an elder and 40 church members. The Church is currently located at 50 Ascan Avenue in Forest Hills Queens. Rev. Kwan H. Ahn who was educated in the Korean Presbyterian School was inaugurated as its senior pastor in February 1997. In 1998, NYPKC united with Isaac Church, another Korean-American church in New York. In 2006 the church started “House Church Ministry” with 12 leaders at NYPKC and in 2007 NYPKC became a lead church of New York Korean house churches.

The total membership of the church, including children, is approximately 110, and the average Sunday worship attendance is about 95 persons. The demographics are more specifically: 30 males, 40 females, and 25 children and youth. The church’s adult members are all first-generation immigrants from Korea. However, all children were born in America. The Korean population rate is 77% and the Korean-American rate 23%. Almost all Korean-American children of NYPKC have working mothers, except for two families. This means that child care systems, such as “after school,” “music academic”

and “math academic” programs take care of the Korean-American children after school until their parents come back home from work.

### **Ministry**

NYPKC’s central ministry is “House Church Ministry.” “House Church Ministry” has recently become well known ministry in the Korean society. It is both “Ministry” and “program” to establish the Biblical church. NYPKC follows the definition and policies of the headquarters of House Church Ministry.

According to the explanation of the house church ministry headquarters,

1. The purpose of the House Church is to recover vitality of the first century church’s faith community.
2. The House Church overcomes the limitations of a passive religious church life which only focuses on worship formation and Bible study based discipleship. The House Church is geared towards witnessing to unbelievers and in so doing, fulfilling the church’s original purpose of “saving the lost and making disciples of Jesus Christ.”
3. The House Church accomplishes this by helping unbelievers to accept Jesus as their Lord and Savior and by inviting unbelievers to be true disciples through servant hood.
4. The House Church is led by a layman who acts as a shepherd and carries out many of the responsibilities of a full-time pastor. The House Church is composed of 6 to 12 members who meet together on a weekly basis at member’s home. It is a faith community which engages in the Christian acts of worship, education, fellowship, witnessing and mission.
5. The House Church model divides the tasks of the local church in accordance with biblical principles (Ephesians 4:11-12). The model ordains a head pastor as an overseer of the whole faith community. The head pastor focuses on preaching, praying and training laymen to carry out the tasks of witnessing, visitation, and counseling. The laymen carry out these House Church tasks, as well as other church ministry activities in the church. The goal is to build an effective faith community.
6. The layman gains understanding and becomes a partner with the head pastor by experiencing the pastor’s tasks through the successes and the adversities of serving the House Church members.

7. By sharing honest prayer requests and by experiencing the grace of answered prayers, the House Church members experience the living God and live transformed lives. The House Church calls for and provides an environment to nurture members as they learn to practice scripturally-based living and in so doing members become true Disciples of Christ.<sup>10</sup>

Before NYPKC begins the house church ministry, the church was focused on formation of an intimate relationship only with God. Since the house church ministry has started, however, the church pays more attention to the relationship with others to live the life of the disciples and to save souls.

### **Mission**

The mission statement of NYPKC is as follows:

“To facilitate and model for all the churches in the world the Recovery of the Biblical Church.”<sup>11</sup>

The mission of NYPKC is to help all the churches in the world to recover the Biblical Church based on Acts 9:31.<sup>12</sup> All congregations of NYPKC, therefore, attempt to fulfill Acts 2:46-47<sup>13</sup> in their lives. They continue to meet together and share food in their homes and get together, praising God. As a result, God increases the number of those who were being saved.

In detail, each Friday or Saturday evening, each group called a “pasture” gathers together at home of a group leader called “a shepherd.” NYPKC members focus on unbelievers (called “VIPs,” meaning “very important persons”) who belong to each pasture. The unbelievers are mostly friends of the pasture members. In order to invite

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<sup>10</sup> House Church Ministry Information, What is House Church Ministry [Nd] <http://www.housechurchministries.org> (assessed October 7, 2014).

<sup>11</sup> Ibid.

<sup>12</sup> “Meanwhile the church throughout Judea, Galilee and Samaria had peace and was built up. Living in the fear of the Lord and in the comfort of the Holy Spirit, it increased in numbers.” Acts 9:31 (NRSV)

<sup>13</sup> “Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.” Act 2:46-47 (NRSV)

them to the pasture, the pasture members pray for them at least six month or a year.

During the period of intercession prayer, each member makes an effort to be a friend of the nonbelievers by spending time together outside the pasture, by contacting them and by helping them in their difficulties. Before the nonbelievers come to the pasture, the pasture members have an intimate relationship with them in advance. In most cases, the nonbelievers finally accept an invitation to the pasture meeting, because they already know the members. After they come to the pasture, the shepherd and members of each pasture serve them with love and affection. These processes lead them to being baptized.

The mission of NYPKC begins by taking care of them, providing their needs, and feeding them. Because of the purpose of saving the lost, serving VIPs in the pasture meeting is a large proportion of the NYPKC mission. Korean immigrant churches generally have a Wednesday and Friday evening worship service. However, NYPKC has no weekday worship service, because of the importance of pasture meeting. After VIPs are baptized, their transformed lives challenge all pasture members and motivate them to pursue a close relationship with God. Thus, the shepherd and the assistant shepherd of each group have a lot of testimonies regarding their group members' spiritual lives.

### **Spirituality**

The members of NYPKC congregation have been nurtured in spiritual, social, emotional and physical lives. Spiritual formation of NYPKC is based on knowing God and acting the word of God.

In order to know and understand God, as NYPKC's spiritual discipline, members are called into "meditation" and "devotional time," meaning to have a quite time with

God and the Bible. Spiritual growth in knowing God is a dynamic process that allows them to experience God and the Word of God.

To conduct the Word of God, NYPKC members attempt to apply the word of God in their practical lives. The concrete application of the Bible is a way to develop their spiritual growth. In particular, in the pasture meeting, most members frequently apply the Word of God to the relationship with unbelievers. The weekly pasture meeting is the best environment for all adult members to practice the Word of God.

NYPKC members practice listening to and meditating on the Word of God in their daily lives. Meditation, an inner continuous communication with God, is the foundation of NYPKC spirituality. Through this, the healthy relationship with God and neighbor is pursued in their spiritual formation. Therefore, the spirituality of NYPKC is understood as knowing the will of God and obeying the Word of God.

### **Programs**

NYPKC offers two Korean worship services each Sunday, at 1:00 p.m. and 2:00 p.m. The 1 p.m. service is for all teachers and ministers. It includes a short hymn and sermon from the senior pastor. The 2 p.m. service is a main Sunday worship service of NYPKC and includes praises, offering, sermon, and prayers. Almost all programs are held on Sunday rather than weekdays. Some of the NYPKC members have an intercession prayer meeting on Sunday morning. After the Sunday worship service is finished, some members of the church have another intercession prayer meeting for mission fields. The third week of each month, there is a meeting for new members. Tuesday is Bible Study Day, and shepherds attend a leadership meeting every first week of the month.

Children have no programs on Sunday other than the children's Sunday worship, and have no programs at all during weekdays. In the church, there is no after school programs or no activities to assist the comprehension of the Bible. Children only participate the weekly pasture meeting of their parents.

### **Resources**

NYPKC is one of the House Churches in the world. The international network of the House Churches enables them to be mutually affiliated and connected to support and encourage each other. Such House Church networks exchange all new ideas and programs to grow together. Thus, many resources of the House Churches assist us to save souls and make disciples. We have many resources such as:

- Pastor Conference
- Layman Seminar
- Children's Group Seminar
- Adult Bible Study Resources
- Children Activities
- Biblical Resources
- House Church Publishing

### **Theological Paradigm**

The theological paradigm of the house church begins from the model of the Biblical church. The Biblical church model of House Church Ministry is stated in Acts 2:46-47 and Acts 9:31. These emphasize meeting together, praising God, and increasing in numbers of the lost. In other words, worshiping God and serving neighbor bring about salvation of souls. According to this, the theology of NYPKC is centered on reflecting on



God in their lives. Its concrete expression is “knowing God and loving neighbor.”

Knowing God is the first theological task and the next is loving neighbor. These form the theological application of the Biblical perspective of the house church.

In the center of NYPKC’s theological paradigm, there are the core values of House Church Ministry.

1. Treat the Bible as the ultimate authority.
2. Believe House Church (HC) to be Biblical Church.
3. The Church exists to save souls and to make disciples. (Matthew 28:18-20)
4. Utilize servanthood-based discipleship methods. (Mark 3:14-15)
5. The Church is established by pastors equipping laymen, with those laymen shepherding their HC members. (Ephesians 4:11-12)<sup>14</sup>

These values seek to recreate the Biblical church that the Bible mentions, observing the Word of God by employing servanthood, baptizing souls, and making disciples. All ministries are led by laymen trained and equipped by pastors. The theology of the house church is ultimately based on practical faith, namely “obedience.”

Therefore, the conversion of the traditional church into House Church has been influencing the NYPKC congregation by enabling them to experience and obey God in their daily lives and overcome limitations of the religious church life. Theological paradigm of the House Church Ministry attempts to transform Christian life from knowledgeable belief to practical life that actualizes Christian faith.

## **II. Statement of Problems**

As I mentioned above, adult programs of NYPKC is well operated within the system of the House Church. On the other hand, children’s pasture is not set up in the weekly pasture meeting of adults. Therefore, this chapter will talk about four problems of children’s group in the Sunday worship and in the pasture meeting. The first issue is

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<sup>14</sup> House Church Ministry Information, What is House Church Ministry [Nd] <http://www.housechurchministries.org> (assessed October 7, 2014).

about an insufficient worship time of children's group, and the second problem is the cultural and generational gap, which is best exhibited in the children's preference to not participate in or enjoy the Korean-speaking adult worship. The third issue is that the children are untrained in the reflection on the Bible. The fourth issue is related to paucity of children's programs in the pasture meeting. Thus, all problems represent lack of children programs in NYPKC.

First, there is an issue of insufficient worship time for the children's group, resulting in a limit to various activities for children in the church. The bilingual (Korean-American) Sunday worship service for children is operated from 2:00 p.m. to 3:10 p.m. including a group activity or bible study or craft. However, there are only a few activities and the worship does not even start on time.

There are approximately 20 children total, and the average Sunday worship attendance is about 15 children. All children are Korean-American, that is, born in American, and their ages are from 6 to 11 years old. Every Sunday the children's group teacher and minister are required to set up all equipment for the worship service. However, all instruments for the children's worship are in the second floor office, and the children's sanctuary is on the first floor. Teachers must carry all equipment from the second floor and put it back after the children's worship is over. Moving all equipment back and forth consumes time and energy.

We are not able to prepare for the Sunday worship before 2:00 p.m. because the teachers' worship is finished at 2 p.m. The preparation time for our worship service is insufficient, generally taking 20-30 minutes of the time set aside for children's worship, so their worship does not start on time. While all teachers carry all equipment, almost all

children play or run around or talk with each other. No children attempt to assist their teachers in preparing the worship setting. They simply wait for their teachers to do everything, and then the worship begins. Before the worship, there is no one who can take care of them. While waiting, children seem to be bored. The insufficient worship time for children's group limits the possibility for various follow-up activities that can help children to understand the Bible.

Regarding the second problem, I would like to show the generational and cultural differences of the Korean-American church members. Four times a year or more – on Easter, Children's day, Thanksgiving Day, Christmas day, and for some special adult events – all congregants of the church, from babies to adults, have a joint Korean worship service. Even though the children and youth groups are present, the language spoken during the worship service is Korean, and worship style is focused on adults. The children's physical presence is merely symbolic, because children generally play and talk with each other, and some move around. Children seem to be not interested in the joint worship with adults and their parents. After the joint worship service is completed, the children's question is "When do we worship today?" They seem to think that the Korean worship service is not for them, and they prefer English worship. The social and cultural differences originating from language are based on the fact that children are the second-generation Korean-Americans, not the first immigrant generation. Their appearance and occasionally used language are Korean, but their first language, as well as their mental and behavior patterns are absolutely American. "How do we develop children's faith for their spiritual formation?" "How do we build up their identity from two identities?" These are some of the problems that should be dealt with.

The third problem is regarding “meditation” and “devotional time.” Over the past years, I as a bilingual children’s group minister, yet Korean, have been preaching the importance of the relationship with God by focusing on meditating on the word of God. I attempted to practice experiencing the presence of God and listening to God’s words by saying nothing and sinking into silence. In the children’s worship service, we, including children and teachers, focused on God with quiet praises and meditating on the Bible. Sometime after, all children were asked to share how they felt in the quiet time with God. Four or five children first raised their hands to talk about their ideas and opinions. One-third of the children positively reflected on their experience of the quiet time. However, another one-third wondered very much if God can speak to us, the children. The rest of them were strongly uninterested and disengaged in sharing their feelings. Most children of NYPKC expressed that the Bible meditation was difficult and boring. Few children enjoyed the devotional time. Through this, what I became aware of is that most children seem to feel it is difficult to be silent and meditate on the Word of God. Contemplating this issue, my question is, “How can church teachers/parents help their children to have a quiet time with God in the church and home?” “How do we assist children to have a relationship with God through meditation or devotional time?”

Finally, I would like to describe another problem. Children also have a weekly pasture meeting with their parents and others. Among 14 adult meeting groups, four to six meeting groups include approximately three or four children per group. As I mentioned above, adult programs for the meeting are well organized. However, programs for the children in the House Church Ministry have not been held in NYPKC. In the pasture meeting, children are allowed to play freely on their own, and for them the time

of the pasture meeting is just time to play. That is, there is no one who takes care of them, and no particular programs. They all have a dinner with adults. After that, children move to another room to play electronic games (Nintendo, DS, etc), or use a computer or their parents' cell phone. When they fight with each other, they promptly come to their parents and tell on their friends who fought with them. Because children come to see their parents at any time, adult programs frequently are disturbed and interrupted by children. "What are children's needs regarding the weekly adults meeting?" "Which programs are designed for them?"

To sum up, there are serious problems of the children's group of NYPKC, both in the Sunday worship and in the pasture meeting. Among those problems are the insufficient worship time for the children's group, no preference of the Korean-speaking adult-joint worship, a lack of training on biblical reflection, and no children's programs during the pasture meeting. These problems indicate the urgent need of systematically designed programs for children's spiritual formation. The following chapter analyzes these challenges from the theological/biblical, psychological and social/cultural perspectives.

## **CHAPTER 2**

### **RESEARCH QUESTIONS**

The paucity of children's programs of NYPKC is in drastic contrast with well-organized adult programs of the House Church ministry. In the center of children's spiritual formation in NYPKC, there are intercultural and intergenerational issues. The second-generation Korean-American children live between the two cultures: Korean and American.

Here, I raise a main research question: "What is the role of children's spiritual formation in overcoming the cultural and generational barriers and differences in Korean-American immigrant families?" The goal is to integrate the Korean and American cultures by absorbing and melding the best traits from each culture.<sup>15</sup>

To discuss the above issue, some questions are raised from the biblical and theological perspectives which are: "Who is a child according to the Scripture?" "What kind of relationship does Jesus have with children who are vulnerable and powerless?" "How did children experience Jesus?" "How did Jesus participate in a relationship with little children?" "How did Jesus communicate with children?" "How is children's spirituality developed?" "What was the role of Jesus in connecting children-generation with their parent-generation?" These questions shed light on the relationship between Jesus and children.

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<sup>15</sup> Young G. Choi, *Change Church Organization to House Church*, 97.

Psychological questions about children's spiritual formation include: "How does children's spiritual development affect the emotion or feelings of children?" "What are the psychological needs of children?" "How are spiritual needs related to psychological needs?" "How are psychological needs of children related to their behaviors or attitudes?" "How do psychological needs of children affect children's spiritual formation?" "What is a role of parents in children's spirituality?" "How do parents communicate with their children?"

Social and cultural contexts of Korean-American children raise questions such as: "How can parents/adults go beyond intercultural and intergenerational barriers?" "How can the parents-generation influence the spiritual formation of the Korean-American children who are born in America?" "How do Korean-American children understand and accept faith of the first generation?" "How does the first generation pass down their spiritual inheritance to the second generation who are raised under two cultures?" "How do children form their Christian identity while growing in between two cultures?"

These research questions in the biblical/theological, psychological and social/cultural perspectives will propose a model for children's spiritual formation at NYPKC. In the next chapter, I will include terminological definitions and theoretical analyses of children's spiritual formation.

### **CHAPTER 3**

#### **ANALYSIS OF THE CHALLENGE**

This chapter analyzes the challenge of NYPKC as formulated in the research questions above. In order to answer questions, I will discuss children's spiritual formation from the biblical/theological, psychological and social/cultural perspectives. Before moving on to the analysis of perspectives, the terms "spirituality" and "spiritual formation" are defined to help understanding of children's spirituality.

#### **Definition of Spirituality**

When it comes to the issue "children's spiritual formation," the term "spirituality" needs to be identified, even though it is in the definitional dilemma,<sup>16</sup> because of myriad and nuanced meanings such as interior life, religious experience, the search for meaning and purpose, expressions of relatedness, transcendence, immanence, ultimate values, integrity, identity, connections to something greater, awareness, emotional and physical well-being, relationships and social inclusion.<sup>17</sup> Among many definitions, the main argument of the term "spirituality" is related to the term "religion." Although spirituality is not the same as religion, until quite recently, the term "spirituality" has had religious connotations.<sup>18</sup> Some scholars, such as Graham Rossiter, Diarmuid O'Murchu, and David Tacey, have pointed out that spirituality has been understood as Christian religious

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<sup>16</sup> Bruce W. Speck, "What is Spirituality?" *New Directions For Teaching and Learning*, no. 104 (2005): 3-4.

<sup>17</sup> Kate Adams, Brendan Hyde and Richard Woolley, *The Spiritual Dimension of Childhood* (Philadelphia, PA: Jessica Kingsley Publishers, 2008), 11.

<sup>18</sup> Adams, Hyde and Woolley, *The Spiritual Dimension of Childhood*, 11.



practice.<sup>19</sup> On the other hand, contemporary perspectives, such as those of Clive Erricker, Daniel G. Scott, William James, Day Hay and Rebecca. Nye, maintain that spirituality and religion are separate entities, even though the terms share a history.<sup>20</sup> Kate Adams, Brendan Hyde and Richard Woolley also hold similar views. Nonetheless, spirituality and religion are interrelated with each other. According to David Ranson, Andrew Wright and A. Thatcher, “to speak of spirituality outside of religion is meaningless, because it requires a theology for its articulation.”<sup>21</sup> Even though both terms are terminologically untenable, because of its common elements such as institutional aspects, belief systems, rituals, and an experiential dimension, spirituality may be interwoven with the concept of religion.<sup>22</sup> The split between spirituality and religion is unnecessary. The term “spirituality” is thus understood in the religious dimension.

According to W. R. Miller and C. E. Thoresen, spirituality is “one’s engagement with that which she or he considers holy, divine or beyond the material world.”<sup>23</sup> The term “engagement” is portrayed as connection with something or others. Here one’s engagement is related with the holy and divine world, not the secular world. On the other hand, W. C. Roof describes the definition of spirituality in a relationship with self. He states that “spirituality gives expression to the being that is in us; it has to do with feelings, with the power that comes from within, with knowing our deepest selves.”<sup>24</sup> Spirituality occurs in the human being as the subject aspect of expression and is

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<sup>19</sup> Ibid., 12.

<sup>20</sup> Ibid., 12.

<sup>21</sup> Ibid., 13.

<sup>22</sup> Eugene C. Roehlkepartain et al., “Spiritual Development in Childhood and Adolescence: Moving to the Scientific Mainstream,” in *The Handbook of Spiritual Development in Childhood and Adolescence*, eds. Eugene C. Roehlkepartain et al. 1-16 (Thousand Oaks, CA: Sage Publications, Inc., 2006), 4.

<sup>23</sup> Roehlkepartain et al., “Spiritual Development in Childhood and Adolescence: Moving to the Scientific Mainstream,” 5.

<sup>24</sup> W. C. Roof, *A Generation of Seekers* (San Francisco, CA: HarperCollins, 1993), 64.

expressed through feelings, inward power or knowing oneself. This is discovered in a relationship with objects including self and others. So, spirituality is not individualistic and solitary. Because of ontological attribute of spirituality, it belongs to each person's being. "For many people, spirituality concerns their sense of connectedness and relationality with self, others, the world, and for many it also includes a sense of connectedness and relationality with a transcendent dimension, which many explicitly name as God."<sup>25</sup> Therefore, spirituality is identified in relational peculiarity with God and others.

### **Definition of Spiritual Formation**

With these understandings, the history of "spiritual formation" originates "in the training of Roman Catholic priests, whose enrolment began to fall drastically in the post-war cultural revolutionary changes."<sup>26</sup> Later on, in the American Protestant Association of Theological Seminaries and the United Methodist Church it is used and extended as meaning to deepen the quality of Christian life.<sup>27</sup> Spiritual formation presently is integrated with a developmental concept of the social, moral, and cognitive dimensions. "Considerably less scholarly attention has been focused on defining spiritual development."<sup>28</sup> Among these, Peter L. Benson clearly defines the term of spiritual formation that is the process of developing one's personal and corporate spirituality.

Spiritual development is the process of growing the intrinsic human capacity for self-transcendence, in which the self is embedded in something greater than the self, including the sacred. It is the developmental "engine" that propels that search

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<sup>25</sup> Adams, Hyde and Woolley, *The Spiritual Dimension of Childhood*, 24.

<sup>26</sup> James M. Houston, "The Future of Spiritual Formation," *Journal of Spiritual Formation & Soul Care* 4, no. 2 (2011): 134.

<sup>27</sup> Ibid., 134.

<sup>28</sup> Peter L. Benson, "The Science of Child and Adolescent Spiritual Development: Definitional, Theoretical and Field-Building Challenges," in *The Handbook of Spiritual Development in Childhood and Adolescence*, eds. Eugene C. Roehlkepartain, et al., 484-98 (Thousand Oaks, CA: Sage Publications, Inc., 2006), 485.

for connectedness, meaning, purpose and contribution. It is shaped both within and outside of religious traditions, beliefs and practices.<sup>29</sup>

Spiritual development is the process of growing up, and its goal is connectedness, meaning, purpose and contribution. These notions above contextualize “Children’s spiritual formation” in the aspect of spiritual and religious development.

### **History of Children’s Spiritual Formation**

Donald Ratcliff in his article “The Spirit of Children Past: A Century of Children’s Spirituality Research” describes the historical backdrop of children’s spiritual and religious development with four scholarly phrases.

The first phase is an early holistic period (1892 to 1930) and included among the researchers a more holistic and integrated perspective of children, because “religious concepts and experiences were as likely to be explored as other characteristics, and were not significantly differentiated from other aspects of life.”<sup>30</sup>

The second phase is an era marked by a decreased emphasis on experience (1930 to 1960). In this period, the importance of spiritual experience is downplayed; on the other hand, an increasingly rationalistic framework became predominant.<sup>31</sup> This was a tendency to focus on more externalized behaviors or phenomenon than inner religious or supernatural experiences of children.

Then three decades formed a period of emphasis on cognitive stages (1960 to 1990).<sup>32</sup> With the spotlight on cognitive development, Jean Piaget’s perspectives on cognitive development influenced the study of children’s religious thinking and

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<sup>29</sup> Peter L. Benson, E. C. Roehlkepartain, S. P. Rude, “Spiritual Development in Childhood and Adolescence: Toward a Field of Inquiry,” *Applied Developmental Science* 7 (2003): 205-6.

<sup>30</sup> Donald Ratcliff, “The Spirit of Children Past: A Century of Children’s Spirituality Research,” in *Nurturing Children’s Spirituality: Christian Perspectives and Best Practices*, ed. Holly Catterton Allen, 21-42 (Eugene, OR: Cascade Books, 2008), 22.

<sup>31</sup> Ratcliff, “The Spirit of Children Past: A Century of Children’s Spirituality Research,” 26.

<sup>32</sup> *Ibid.*, 26-30.

understanding. The theories that appeared during this period were “Children’s Understanding of Faith Traditions” by David Elkind, “Religious Instruction for Children Questioned” by Ronald Goldman and “Faith in Phases” by James Fowler. All of these are theories of developmental stages based on Piaget’s views.

The last phase is the period of a current emphasis on children’s spirituality (1990 to the present).<sup>33</sup> Since the 1990s, the active and vibrant study of ‘Children’s spirituality’ was begun with the work of Edward Robinson “The Original Vision: A Study of the Religious Experience of Childhood (1977).”<sup>34</sup> According to him, the religious experiences in childhood form religious perspective throughout one’s whole life.

Robinson’s work was affiliated with David Hay, Rebecca Nye, Robert Coles, Charles M. Murphy, and the field and scope of the study on children’s spirituality started to expand and develop. Such a tendency is connected with the Christian education of children; scholars, such as J. Berryman, S. Steward, Karen Marie Yust, S. May, and Donald Ratcliff continue to suggest practical models of children’s spiritual formation with an endeavor to understand children as spiritual beings. Children as spiritual beings have experiences, cognitions, and emotions about their relationship to the transcendent.<sup>35</sup> Because childhood is a training period for real life, children should be educated and nurtured as spiritual beings having relationships with God and others.<sup>36</sup> Therefore, the goal of children’s spiritual formation is to bestow the real life on them. This is a new challenge in preparing future generation.

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<sup>33</sup> Ibid., 30.

<sup>34</sup> Ibid., 31.

<sup>35</sup> Chris J. Boyatzis and Babette T. Newman, “How Shall We Study Children’s Spirituality?” in *Children’s Spirituality*, ed. Donald Ratcliff, 166-81 (Eugene, OR: Cascade Books, 2004), 166.

<sup>36</sup> Boyatzis and Newman, “How Shall We Study Children’s Spirituality?” xxi.

## **I. Biblical and Theological Perspective**

According to the Bible, children are created as spiritual beings who have the relationship with God and others. The relationship includes knowing one another and understanding one's strengths and weaknesses. It is reciprocal and mutual, not one-sided. If so, "how do children appear in the Bible?" "How did Jesus have a relationship with children?" "How did Jesus deal with little children who are vulnerable and powerless?" "How did children experience Jesus?" "How did Jesus participate in a relationship with little children?" "Who is a child according to Jesus?" "How did Jesus communicate with children in the Scripture?" "How is children's spirituality developed in the Scripture?" "What was the role of Jesus in connecting children-generation with their parent-generation in the Scripture?"

In the historical and cultural context of the Bible, children are described in both positive and negative aspects. In the Old Testament they were parental love and pleasure, and parents "valued children as necessary to their economic survival and well-being and as heirs in whom they would live on after death."<sup>37</sup> For their economic, cultural, and military purpose, children were indispensable and significant. On the other hand, they were viewed largely negatively as a state of immaturity to outgrow because they were physically small, underdeveloped and vulnerable human.<sup>38</sup> They were powerless, vulnerable and oppressed.

However, the story of creation in the Hebrew scripture describes humanity as the creature of the blessing of God. God's work of creation takes place in the backdrop of

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<sup>37</sup> Judith M. Gundry-Volf, "The Least and the Greatest: Children in the New Testament," in *The Child in Christian Thought*, ed. Marica J. Bunge, 29-60 (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2001), 31.

<sup>38</sup> Gundry-Volf, "The Least and the Greatest: Children in the New Testament," 32.

תהו (*tohû* : formlessness, confusion, unreality, emptiness) and בְּהוּ (*bohû* : emptiness).

There was only nothingness except for a wind רוּחַ of God. Yahweh's רוּחַ (*rûah* Gen 1:2) was moving or hovering over the face of the waters and began to create all the world with Yahweh's דְּבַר (*dābār* - 'Word'). "By the Word of the Lord the heavens were made, and all their host by the breath of his mouth" (Ps. 33.6). After the entire nonhuman creatures were made, God declares each group of creatures "good" (Gen. 1: 4, 10, 12, 18, 21, 25, 31).<sup>39</sup>

As the last step in the creative work of God, the Word of God calls humans into being. "Let us make humankind in our image, according to our likeness (Gen 1:26)."

When God breathes into Adam to make him as a living spirit in Genesis 2:7, the term used here is נְשָׁמָה (*něsāhmā* - 'breath') as a synonym of *rûah*.<sup>40</sup> God bestowed his living spirit to human beings as a special gift distinguished from nonhuman creatures. Adam (אָדָם: human being) and Eve are not only made as the living spirit and Word of God but are also called by God to a living relationship with God.<sup>41</sup> The relational connection with God is the purpose of creation. In accordance with the story of creation, the Word also creates children as spiritual beings. Here is their ontological reason, purpose and value.

According to Judith M. Gundry-Volf, "children are, more fundamentally, a divine gift and sign of God's blessing, in accordance with the very blessing of the Creator upon humanity in primal history: male and female he created them. God blessed them and God

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<sup>39</sup> David L. Migliore, *Faith Seeking Understanding* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 2004), 98.

<sup>40</sup> Kirsteen Kim, *The Holy Spirit in the World: A Global Conversation* (New York, NY: Orbis, Maryknoll, 2007), 11

<sup>41</sup> Jose Morales, *Creation Theology* (Portland, OR: Four Courts Press, 2001), 21.

said to them, ‘Be fruitful and multiply and fill the earth ...! (Gen. 1:27-28).’<sup>42</sup> Children are regarded as a special gift of God, regardless of physical smallness and vulnerability. As a creature of God, they are created to participate in the relationship with God and in the midst of relationship; there is God’s Word as the vehicle of forming mutual relationships.

In the New Testament, this theology is developed and interpreted in a Christological framework.<sup>43</sup> God revealed himself through his eternal Son (Colossians 1:15-20, Hebrews 1:2), who is his Word made flesh (John 1:1-4). Jesus’ death and resurrection made possible a renewed relationship between human and God, and thereby the relational work of Jesus opened the way to salvation for all creatures who were in the limited status.<sup>44</sup> Jesus’ participation for the relational restoration is begun with self-limitation of God’s transcendence. According to St Thomas Aquinas, “‘participation’ means possessing in a limited and imperfect way something which is found in another in a total, unlimited and perfect way.”<sup>45</sup> Jesus’ participation to the creature’s limited status brings about relational restoration between God and human, and between marginalized and unaccepted children and the oppressor, adults.

In the Gospels Jesus transforms children’s status from unwelcomed beings to accepted humans. They are portrayed as recipients of the reign of God and models of entering the reign of God in Matthew 19:13-15, Mark 10:13-16 and Luke 18:15-17.<sup>46</sup> In the story, people brought little children to Jesus with the expectation that the children would be touched by Jesus’ hands. In the Bible, many gather around Jesus to be touched

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<sup>42</sup> Morales, *Creation Theology*, 35.

<sup>43</sup> Ibid., 30.

<sup>44</sup> Ibid., 30.

<sup>45</sup> Ibid., 90.

<sup>46</sup> Gundry-Volf, “The Least and the Greatest: Children in the New Testament,” 37-46.

and released from their diseases and unclean spirits (Luke 6:17-18). All in the crowd tried to touch Jesus (Luke 6:19), who touches both the bodies and souls of the sick, establishing outward contact with the sick and humanity as a sign of restorative power.<sup>47</sup> The meaning of the word ‘touch’ is to bring a bodily part into contact, to lay hands upon with intent to heal, to deal with, to become involved with, to relate to.<sup>48</sup> “The word ἄπτισθαι, ‘touch,’ there are used such phrases as ἐπιτιθέναι τῇν χεῖρα, ‘to lay the hand upon,’ and κρατεῖν τῆς χειρός, ‘to take by the hand.’”<sup>49</sup> ‘Touch’ is to connect with others to be united, and it is ultimately the beginning of relationship.

However, little children are unwelcomed and discouraged. The disciples rebuked those who brought them. The disciples’ rebuke to hinder relationship with Jesus and children is forcefully overridden by Jesus’ intervention. The word “rebuke” (*epetimesan*) in Greek is translated to a word that underscores it as a strongly negative action.<sup>50</sup> Jesus becomes indignant to the attitude of the disciples who unwelcomed children, and orders “Let the little children come to me; do not stop them.” The reason that children shall be accepted is explained in the following statement as his teaching on the kingdom of God. “The kingdom of God belongs to children.” Little children in the sociopolitical context of the Greco-Roman context are dehumanized and unaccepted. Because of economic hardships exploited by Roman conquerors, “families had to sell off land, and some even had to sell off children or other household members into debt slavery.”<sup>51</sup> Such conditions

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<sup>47</sup> Alexander Mackennal, *Christ’s Healing Touch, and Other Sermons* (London, UK: Oxford University, 1897), 2.

<sup>48</sup> Merriam-Webster Online Dictionary, s.v. “Touch” [Nd] <http://www.merriam-webster.com/dictionary/Touch> (accessed December 15, 2014).

<sup>49</sup> James Hastings, *A Dictionary of Christ and the Gospels: Volume II* (Honolulu, HI: University Press of the Pacific, 2004), 736.

<sup>50</sup> Joyce Ann Mercer, *Welcoming Children* (Danvers, MA: W. P. Wittman. Limited, 2005), 52.

<sup>51</sup> Mercer, *Welcoming Children* 48.



emphasized the oppressive circumstances in the lives of women and children.<sup>52</sup> Even though their status is the poor, the hungry, and the suffering, Jesus encourages little children coming to him for relational ‘touch.’ Jesus’ order allowed them to connect with Jesus himself by taking them up in his arms, laying his hands on them, and blessing them. Jesus received the children so that he could touch them in a loving, respectful, and healing way.<sup>53</sup> Then, they are called as recipients of the kingdom of God. According to this, children enter into relationship with Jesus, the giver of the kingdom of God. The relationship in the kingdom of God is inclusive of vulnerability and powerlessness. Those who brought little children to Jesus desired mere blessing; however, Jesus blesses them as heavenly citizens.

Jesus states a more striking issue regarding models of entering the reign of God. “Whoever does not receive the kingdom of God as a little child will never enter it.” The use of the double negation “not” and “never” emphasizes that we must receive the kingdom of God as little children. What does “receiving the kingdom of God as a little child” mean? This phrase seems open to various interpretations such as “childlike status,” “childlike quality,” or “childishness.” In considering these options to define the phrase, Judith M. Gundry-Volf discusses that adults should become like children by relinquishing the law as the basis for entering God’s reign and by asserting instead simple dependence on God’s mercy. From this, she defines that “entering the reign of God “as a child” seems to involve both a certain status – actual dependence on God – and a corresponding quality – trust – that are both ‘childlike.’” The phrase “as a child” is interpreted in the perspective of childlike status and childlike qualities.

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<sup>52</sup> Ibid., 48.

<sup>53</sup> Janet Pais, *Suffer the Children* (New York, NY: Paulist Press, 1991), 24.

On the other hand, Joyce Ann Mercer sees a concept of childlike qualities and an essentialized notion of a child problematic, “because they uncritically assume certain emotional and expressive qualities as essential to childhood and identify participation or membership in God’s kingdom with the assumption of such features.”<sup>54</sup> She thus focuses on a new definition of family and kinship based on Mark 3:31-35. Jesus refuses his own and actual families and expands the boundary of membership in God’s family. “Belonging to/receiving/entering the kingdom of God comes from solidarity with – and not separation from – those who are the lowliest and the least, the most vulnerable to the hardships of imperial oppression.”<sup>55</sup> Such solidarity is a connection with others and a unity to support one another for a particular purpose. In the relation of solidarity, power of the greatest is mutually shared with the least. From being one as togetherness, the newly formed relationship includes equal status and respect. Jesus calls little children as models of entering the kingdom of God. The little children came to Jesus to be touched and Jesus received and accepted them. The move toward Jesus is the beginning of having relationship with God. Thus, “receiving the kingdom of God as a little child” is to come to Jesus to be united as a citizen of the kingdom of God.

The disciples’ argument of “who is the greatest in the kingdom of heaven?” is connected with Jesus’ teaching regarding childlikeness. The special connotations of childlikeness as an essential quality for the great are precisely identified as humility in the periscope of Matthew 18:1-5.<sup>56</sup> “Change and become like children (Matt. 18:3)” are manifested in the following verse “Whoever becomes humble like this child is the greatest in the kingdom of heaven (Matt. 18:4).” Jesus’ response relating to greatness is

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<sup>54</sup> Mercer, *Welcoming Children*, 52.

<sup>55</sup> *Ibid.*, 53.

<sup>56</sup> Gundry-Volf, “The Least and the Greatest: Children in the New Testament,” 41.

discovered in changing and becoming like children who were weak and vulnerable in the social and cultural setting of Roman exploitation. Such a powerless child is described with the term “humble.” According to this, the disciples of Jesus as “some ugly adult realities”<sup>57</sup> shall become humble, as children are humble. At the heart of teaching about greatness there is humility and modesty. Why are children expressed with humble? Humility is shown on the cross of Jesus. Jesus, in his humility, made himself nothing to relinquish equality with God and humbled himself for the cross to fulfill God’s purpose (Philippians 2:6-8). Humility is to give oneself to others and enter into relationships to be with them. Little children, as objects of parental pleasure and love, share themselves with adults. Jesus sees such children as humility. The greatest in the kingdom of God are those who humble and must be the very last and the servant of all (Mk. 9:35). Such childlikeness is a prerequisite for entering the kingdom of God.

Jesus takes a little and humble child into his arms. His taking action for children is a protective and tender embrace.<sup>58</sup> Jesus then says “Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.” To welcome little children in Jesus’ name is to welcome Jesus himself and his divine Sender in the sense that “he humbled himself like a little child and endured the worst lot of the little child in carrying out his God-given mission.”<sup>59</sup> Because welcoming children is connected with receiving and serving Jesus, it is a way to establish relationship with God. Conversely, refusing to welcome children is a rejection of Jesus and God. In other words, when believers receive a child in the name of Jesus, that is

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<sup>57</sup> Mercer, *Welcoming Children*, 50.

<sup>58</sup> *Ibid.*, 50.

<sup>59</sup> Gundry-Volf, “The Least and the Greatest: Children in the New Testament,” 45.

Christ; in fact, the child is Godself.<sup>60</sup> Jesus' announcement to adults moves beyond all attitudes to real relationship with little children.<sup>61</sup> Through the relationship between Jesus and children, the reality of God is demonstrated: in welcoming and providing for those who are the most vulnerable of the vulnerable and reordering their social relationships under the kingdom of God.<sup>62</sup> Joyce Ann Mercer, professor of practical theology at Virginia Theological Seminary, concludes that "in the story the child's low social standing accentuates Jesus' message that 'kingdom politics' lift up the lowliest, unlike imperial politics revolving around patron/client relationships that simply apply more pressure to keep the lowliest ones down."<sup>63</sup> Serving children is thus interpreted as a manifestations of the kingdom of God by bestowing new status on children, uniting the least and the greatest and being with them in the real relationship.

The notion of children as revealed in the Bible is allied with the comprehension of the kingdom of God. If so, how did children experience Jesus in the Jesus' teaching and practice? In other words, how do children experience the Word of God? How are children's faith strengthened and developed? What does faith mean in children?

In the middle of the conversation between Jesus and the disciples, little children were listening to Jesus' teaching and watching the actions of Jesus and others. In the Bible story of welcoming children, little children were experiencing Jesus's teaching and its reality. Jesus' teaching was receiving and inviting children, and his teaching reality was to take children in his arms. Here, experiential knowledge of children discovered in the relationship with Jesus enables children to know themselves as who they are. They

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<sup>60</sup> Janet Pais, *Suffer the Children*, 26.

<sup>61</sup> *Ibid.*, 26.

<sup>62</sup> Mercer, *Welcoming Children*, 51.

<sup>63</sup> *Ibid.*, 51.

were identified as recipients of the kingdom of God. The little children experienced Jesus' words and teachings and thereby knew and recognized themselves and Jesus' self. Their experience regarding the Word of Jesus leads to self-consciousness and God-awareness to knowing who they are and who Jesus is.

Allen Torrance in his article "Christian Experience and Divine Revelation in the Theologies of Friedrich Schleiermacher and Karl Barth" analyzes these ideas – self-awareness and God-consciousness – with the theological approach of Schleiermacher and Barth. According to Schleiermacher, "know yourself and you will discover the real essence of knowledge of God and thereby find the pure core of theological statement obscured beneath the layers of dogma."<sup>64</sup> The knowledge of the self and the nature of Christian faith/experience through the relationship with God are inter-relational. He relates faith – relationship with God – with man's experience as an apparently human possibility.<sup>65</sup> His theological concern was on experience of man.

By contrast, Barth points out that the recognition of God is not understood as a mode of human cognition.<sup>66</sup> Faith in Christ is incomprehensible to absolute dependence of feeling. According to his fundamental theological principle, "Through God alone can God be known."<sup>67</sup> Because the experience of God is associated with the Word of God – God's self-communication – God reveals himself as the Lord over all form of human knowledge and experience.<sup>68</sup> God's self-communication is empowered to expose Godself over all experiences of human. It is God's ongoing action to establish and extend

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<sup>64</sup> Alan Torrance, "Christian Experience and Divine Revelation in the Theologies of Friedrich Schleiermacher and Karl Barth," in *Christian Experience in Theology and Life*, ed., L. Howard Marshall, 83-113 (Edinburgh, UK: Rutherford House Books, 1988), 97.

<sup>65</sup> Torrance, "Christian Experience and Divine Revelation in the Theologies of Friedrich Schleiermacher and Karl Barth," 98.

<sup>66</sup> Ibid., 98.

<sup>67</sup> Ibid., 101.

<sup>68</sup> Ibid., 102.

the God-human relationship. God's revelation, the Word as a loving, active, vital occurrence enters one's life as a creative force, motivating, prompting and enlivening humanity.<sup>69</sup> There are thus no boundaries of ages, gender, I.Q, denomination, dogma, or religious practices to the building up God-human relationship.

Turning back to the issue of welcoming children, children's experience of Jesus' self-communication allowed them to enter into relationship with God. Their faith is put in Jesus, who was verbally and visibly communicating with the little children. Howard W. Stone explains the concept of communication of the faith. "The term *communication* has two basic meanings: (1) it can refer to the passing along of information, as in a help wanted and listing the types of employment available at a new industrial plant; or (2) communication can also be understood as personal sharing, including emotional elements as well as intellectual content."<sup>70</sup> The first type is about passing along information of knowing data; on the other hand, the second type is related to personal sharing, to establishing and extending relationships. The communication of faith is a message not merely about knowing the Word but of participating in the Word.<sup>71</sup>

According to Martin Buber, an Austrian-born Israeli Jewish philosopher, this dialogue does not mean that just two people talk together, but by dialogue mutual openness, directness, and presentness in relationship.<sup>72</sup> His idea of dialogue can be summarized as follows: to experience the other's situation in a way that makes one wholly present and, in the center of the dialogue, there is "willingness" for dialogue.

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<sup>69</sup> Howard W. Stone, *Theological Context for Pastoral Caregiving* (New York, NY: The Haworth Press, 1996), 42.

<sup>70</sup> Stone, *Theological Context for Pastoral Caregiving* 43.

<sup>71</sup> *Ibid.*, 44.

<sup>72</sup> Kenneth Paul Kramer, *Martin Buber's Spirituality: Hasidic Wisdom for Everyday Life* (London, UK: Rowman & Littlefield Publishers, 2012), XX

“These include turning wholeheartedly toward others, being “fully” present to another, listening attentively to what is said, and responding responsibly without withholding yourself.”<sup>73</sup> He thus sees a concept of dialogue as a vehicle of transform from self-centeredness to relationship-centeredness, from self-obsessed individuality to genuine relationships between I and you. Jesus’ dialogue was the communication of experiencing the other’s situation and of challenging the disciples and others to move from self-centered relationship to other-centered genuine relationships.

The little children encountered Jesus’ self-communication in the midst of people. They knew information of Jesus through his teaching and experienced his personal sharing in taking them in his arms, even though they were young, because they were living, spiritual beings made in the image of God. Jesus’ blessing of children is the action to embracing the vulnerable and participating in relationships with others. The faith of children is developed through relationships of touching and communicating with them.

In conclusion, Jesus saw little children as a heavenly citizen, humble one and the greatest ones in the kingdom of God. However, their parents or other adults regarded them as vulnerable and powerless beings. In the family and the society, they were not accepted. But, Jesus participates in the relationship between children and their parents, and transforms children’s status from unwelcomed beings to accepted humans. Jesus’ welcoming-actions, such as touching, communication and taking them into his arms, allow children to experience the reality of God. Through these, Jesus shows how parents/adults should deal with and have a relationship with their children. Therefore, it is important for parents/adults to establish a close rapport with children to bridge the cultural and generational gaps in the process of children’s spiritual formation.

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<sup>73</sup> Kramer, *Martin Buber’s Spirituality: Hasidic Wisdom for Everyday Life*, XX

The intimate relationship begins from welcoming and accepting children just as Jesus did. This requires transformations of the attitudes of parents/adults about respecting children. What is more, communication and dialogue is needed for the intimate relationship between parents and children. These are significant instruments for the building-up of the relationship between God-human and between human-human. Parent-child conversations lead to children's spiritual development by working together "to create meaning about God, heaven and the afterlife, good and evil, and so on."<sup>74</sup> The bi-directional reciprocity<sup>75</sup> between parents and children encourages mutual openness, directness, and full presence in relationship. Because of its importance, conversation is crucial to establish an intimate relationship and to integrate differences between parents and children. Therefore, plans for children's spiritual formation of NYPKC are based on various activities including the reciprocal conversation.

## **II. Psychological Perspective**

In the psychological perspective, I raise questions to consider children's spiritual formation. "How does children's spiritual development affect emotion or feelings of children?" "What are the psychological needs of children?" "How is spiritual needs related to psychological needs?" "How are the psychological needs of children related to their behaviors or attitudes?" "How do the psychological needs of children affect children's spiritual formation?" "What is the role of parents on children's spirituality?" "How do parents communicate with their children who are Korean-American?"

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<sup>74</sup> Chris J. Boyatzis, "The Co-Construction of Spiritual Meaning in Parent-Child Communication," in *Children's Spirituality: Christian Perspectives, Research, and Applications*, ed. Donald Ratcliff et al., 182-200 (Eugene, OR: Cascade Books: 2004), 184.

<sup>75</sup> Boyatzis, "The Co-Construction of Spiritual Meaning in Parent-Child Communication," 184.



In order to respond to these questions, I would most of all like to compare the results of well-nurtured emotions with the effects of damaged emotions. Healthy reactions can be psychologically described in such words as thanksgiving, hope, love, hospitality, and understanding in relationships with others, because spirit, body, and mind all are connected. On the other hand, there will be severe issues generated from damaged emotions, such as “drug and alcohol abuse, violence on television and in movies, cohabitation without marriage, unmarried teenage mothers, teen gangs, runaway teens, homeless children, premarital sexual experimentation, childhood and teen crime, pedophiles, child pornography, child prostitution, children adopted by lesbian and gay couples, rock music on MTV, CDs, and audiotapes that encourage rebelling against authority, homosexuality, Satanism, violence, self-focused pleasures, and even suicide.”<sup>76</sup> These seem to indicate that emotions are directly connected with one’s behavior or attitudes. How is the inner psychological dynamic to transform the negative results of one’s lives formed? Is the inward emotional movement relevant to the spiritual development of children? Responding these questions begins from understanding spiritual, physical and psychological development.

Barbara Kimes Myers, a professor of Emeritus, DePaul University in Chicago, Illinois and early childhood professional, discusses the human development with the term “maturation.” The gradual and continuous development of human leads to spiritual, psychological and physical mutuality. “The rate of growth will vary from one person to another, but the stages of development that a child passes through follow a predictable order and are reflected not only in the obvious bodily changes, but in the changing

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<sup>76</sup> Roy B. Zuck, *Precious In His Sight* (Grand Rapids, MI: Baker Books, 1996), 24.

psychology of the child.”<sup>77</sup> In spiritual, physical and psychological development a child who receives the necessary nourishment moves to the next stage satisfactorily.<sup>78</sup> On the other side of the coin, malnutrition interrupts and delays human growth and development in the process of maturity. Maturation is a concept of understanding different emotional needs of children at different age and of acquiring of an intellectual understanding of the faith.<sup>79</sup>

The maturational process is a gradual process integrating experience of both faith and emotional needs in relationship with the self and others. Although experience is a very broad concept, the emotional element is very essential to experience.<sup>80</sup> Positive experiences bring about positive emotions; on the other hand, negative experience is connected with negative feelings. The two, experience and emotion, are not identical; the two are in relationship influencing one another. If so, why is “experience” important? Joyce E. Bellous, Simon A. de Roos and William Summey in their article, “A Child’s Concept of God,” explicate the idea “experience.” According to them, “experience” is formed in an intermediate space between inner and outer reality.<sup>81</sup> Through experience, subjective reality is actualized from objective reality. In the spiritual aspect of human life, the spiritual is an intermediate space between the personal and the material, integrates experience, and forms embodied concepts to live by.<sup>82</sup>

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<sup>77</sup> Barbara Kimes Myers, *Young Children and Spirituality* (New York, NY: Routledge, 1997), 16.

<sup>78</sup> Myers, *Young Children and Spirituality*, 16.

<sup>79</sup> Ibid., 17.

<sup>80</sup> Klaas Runia, “Toward a Biblical Theology of Experience,” in *Christian Experience in Theology and Life*, ed. L. Howard Marshall, 185-98 (Edinburgh: Rutherford House Books, 1988), 176.

<sup>81</sup> Joyce E. Bellous, Simone A. de Roos and William Summey, “A Child’s Concept of God,” in *Children’s Spirituality: Christian Perspectives, Research, and Applications*, ed. Donald Ratcliff, 201-18 (Eugene, OR: Cascade Books, 2004), 205.

<sup>82</sup> Bellous et al, “A Child’s Concept of God,” 205.

In terms of an intermediate space of experience, D. W. Winnicott introduces it as “transitional phenomena or objects.”<sup>83</sup> “The transitional objects or phenomena belong to the realm of illusion which is at the basis of initiation of experience”<sup>84</sup> and become gradually developed. This intermediate area of experience consists of the greater part of experience. The experimental area as the transitional phenomena or object is placed between inner self and outer object. “Experiencing takes place in the relationship between a person and her or his environment.”<sup>85</sup> In this sense, understanding the reality of “experience” as an intermediate space is significant in physical, spiritual and psychological human development. In the psychological idea of “experiencing,” experience between the self and the other impacts a foundational model of children’s spiritual formation in human development through mutual and reciprocal relationships.

In a broad sense, the religious/spiritual experiences are unique, because they do affect oneself and life itself by changing your notions of who you are, any ultimate meaning and purpose.<sup>86</sup> Also, the religious experience is psychologically complex in virtue of involving a complex array of psychological categories – emotions, beliefs, attitudes, values, behaviors, and social environments.<sup>87</sup> They provide a sense of integrity which comes from the dynamic character of the experience.<sup>88</sup> This integrity emerges from and transforms the individual’s life. The core importance of the religious experience is discovered in the following questions: “What is the meaning and purpose of my life?” “How should I relate to others?” These are about recognizing the whole person of the self

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<sup>83</sup> D. W. Winnicott, *Playing and Reality* (New York, NY: Basic Books, 1971), 1-5.

<sup>84</sup> Winnicott, *Playing and Reality*, 14.

<sup>85</sup> Bellous, “A Child’s Concept of God,” 206.

<sup>86</sup> C. Daniel Baston & W. Larry Ventis, *The Religious Experience* (New York, NY: Oxford University Press, 1982), 6.

<sup>87</sup> Baston & Ventis, *The Religious Experience* 6.

<sup>88</sup> *Ibid.*, 7.

in relationship with the object. Rebecca Nye and Hay see its concept as “relational consciousness” in the children’s spirituality. This is based on how the child relates to things, including themselves and God. The children’s spiritual experiences are outlined in the idea “relational consciousness” with three fundamental categories:<sup>89</sup> (1) “Awareness sensing” emphasizes here-and-now experience of a natural knowing, including consciousness of “tuning” “flow” “focusing.” (2) “Mystery sensing” points out experiences of wonder, awe and imagination. (3) “Value sensing” includes experiences of delight and despair, including the meaning of the ultimate goodness of life. The spiritual experience Hey and Nye propose is explicated more in the children’s characteristic aspect than in adults. This study seems to focus on the one-sided relation that the child experiences with God, the self, others or the world, rather than the mutual and reciprocal relationships with the object.

Brendan Hyde, a professor in religious education at the Australian Catholic University, describes the concept of “a collective self” in the level of the relational connectedness between I and you. “Whereas connectedness implies two objects being in relationship to each other, a movement towards becoming unified with “other” entails “self” and “other” becoming one and the same.”<sup>90</sup> Such an ultimate unity includes individual experiences of becoming one with “other.” In experiences of unity there is ontological awareness to perceive and know one’s whole self – mind, body and spirit.

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<sup>89</sup> Donald Ratcliff & Scottie May, “Identifying Children’s Spirituality,” in *Children’s Spirituality: Christian Perspectives, Research, and Applications*, ed. Donald Ratcliff, et al., 7-21 (Eugene, OR: Cascade Books, 2004), 9.

<sup>90</sup> Brendan Hyde, “An Understanding of Children’s Spirituality as a Movement towards a Collective Self,” in *Spirituality in the Lives of Children and Adolescents: Some Perspectives*, ed. Marian de Souza & Winifred Wing Han Lamb, 83-97 (Adelaide, Australia: ATF Press, 2008), 84.

These holistic experiences of unity reduce the interval between I and you, and between I and God.

James Fowler who has formulated a stage theory for faith development discusses the relationship of self and others in terms of a person's ultimate concern. According to Fowler, faith is constructed in an interactive way. "Self interacts with others and with shared centers of value and power in dynamic, relational fashion."<sup>91</sup> In the interaction between self and others, centers of value and power are shared in a relational dynamic. Thus, children's understanding of faith develops over time through concrete experiences of sharing the mutual trusts and loyalty.

In a similar way, Karen Marie Yust, a professor, a pastor and a Christian educator, describes spirituality as the term "faith" which is an outcome of proper human development and is a gift of God. She proposes a new definition of faith;

Faith is a gift from God.

It is not a set of beliefs, nor is it a well-developed cognitive understanding of all things spiritual.

It is an act of grace, in which God chooses to be in relationship with humanity.<sup>92</sup>

"God's gracious gift of faith comes to us and to our children through all our senses and experiences"<sup>93</sup> rather than acquiring a particular understanding of the object – others or God. Faith is given to us by God and has the potentiality to transform the spiritual lives of children and adults. The expression of faith is affected by physical, cognitive, emotional and social development.<sup>94</sup> In like manner, faith development, namely spiritual growth or maturity, is connected with physical and psychological aspects of human development.

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<sup>91</sup> Myers, *Young Children and Spirituality*, 103

<sup>92</sup> Karen Marie Yust, *Real Kids, Real Faith* (San Francisco, CA: Jossey-Bass, 2004), 4.

<sup>93</sup> Yust, *Real Kids, Real Faith*, 7.

<sup>94</sup> *Ibid.*, 10.

For children's spiritual formation, she explores the psychological needs of children as "belonging, thanksgiving, giftedness, hospitality, understanding and hope" based on faithfulness that is cultivated in living together in relationship with God and others.

*Belonging*: being embraced by God and a community of faith as beloved and accepted.

*Thanksgiving*: living with a sense of gratitude for the gift of faith and God's provision of one's daily needs.

*Giftedness*: knowing that each person is wondrously and uniquely made, with gifts and abilities to contribute to the community.

*Hospitality*: sharing one's gifts and welcoming the gifts of others so that God's vision of a just and peaceful world can be realized.

*Understanding*: reflecting on one's spiritual experiences in order to become aware of how they shape one's life and commitments.

*Hope*: expecting that there is something more to human existence than what we presently see or know.<sup>95</sup>

In a similar way, Glee Yoder, the director of Christian education for the Western Region in the 1950s, points out the development of the whole person. "Wholeness, integrity, "getting it all together" is part of the total integrating process of growing up."<sup>96</sup> She thus explicates children's psychological needs "to be loved, to feel accepted, to feel secure and to feel a sense of belonging."<sup>97</sup> John Bradford who maintains human, devotional and practical spirituality focuses on the need of individuals such as being loved, feeling secure, responding in wonder, being affirmed and sharing together;

*Being loved* becomes having identity as a member, *Feeling secure* becomes being nurtured in sound tradition, *Responding in wonder* becomes having a framework for worship and a focus for contemplation, *Being affirmed* becomes being empowered to affirm others and to share peace or shalom, *Sharing together* becomes participation in community.<sup>98</sup>

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<sup>95</sup> Ibid., 18.

<sup>96</sup> Glee Yoder, *Older Children: A Manual for Christian Education: Shared Approaches* (Elgin, IL: The Brethren Press, 1977), 5.

<sup>97</sup> Yoder, *Older Children: A Manual for Christian Education: Shared Approaches*, 5.

<sup>98</sup> John Bradford, *Caring for the Whole Child: A Holistic Approach to Spirituality* (London, UK: The Children's Society, 1995), 14.

Though Bradford's model is not necessarily associated with religion, it plays an integral role in the formation of one's spirituality.<sup>99</sup>

Using Bradford's five fundamental needs, Margaret Crompton lists physical and cognitive needs of children as shelter, warmth, food, sleep, to be encouraged and supported, and direct and indirect teaching.<sup>100</sup> As for emotional needs of children, she lists freedom and security to try and fail or succeed, to be heard and understood, to be special and treated as an individual, and to be accepted by peer groups.<sup>101</sup> She outlines the spiritual needs of children as the need to give meaning to life, to be aware of the mysteries of life, to develop one's own beliefs and to get acceptance for them.<sup>102</sup> Children's needs discovered in relationship with others and community are linked to how adults/parents are to be prepared to nurture their spirituality.

In the children's spiritual formation, the story plays a pivotal role in connecting their own lives with the lives of the Biblical figures.<sup>103</sup> The story communicates with children and influences them by forming their spirituality and personality. The children emotionally and cognitively enter into the story. The story has the potentiality to affect and transform their behaviors and attitudes because "it is the child's spirit that lets the child know that the story is really heard."<sup>104</sup> Children often dwell in the story and see the story as similar to their own experiences. Thus the story needs a good teller and is a means to discover and understand the self and others in relationship.

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<sup>99</sup> Michael J. Anthony, "Putting Children's Spirituality in Perspective," in *Perspectives on Children's Spiritual Formation*, ed. Michael J. Anthony, 1-44 (Nashville, TN: Broadman & Holman Publishers, 2006), 18.

<sup>100</sup> Margaret Crompton, *Children, Spirituality, Religion and Social Work* (Brookfield, WI: Ashgate Publishing Company, 1998), 43.

<sup>101</sup> Crompton, *Children, Spirituality, Religion and Social Work*, 43.

<sup>102</sup> Ibid., 43.

<sup>103</sup> Yust, *Real Kids, Real Faith*, 42.

<sup>104</sup> Ratcliff & May, "Identifying Children's Spirituality," 14.

Another important issue of children's spiritual development is to pray with them. Prayer is referred to as communication or dialogue with God, showing their dependence and trust. In prayer God is present. Karen Marie Yust emphasizes the significance of silent prayer in children's spiritual formation. It is an essential part of the spiritual life: "In order to make room for God's presence, we must create spaces empty of our own noise and invite God to 'speak' to us in the silence."<sup>105</sup> Jerome W. Berryman also sheds light on silence in the perspective of the non-verbal communication.<sup>106</sup> Prayer in silence enables children to touch with their spirit the divine force that animates them.<sup>107</sup> Prayer in speaking as verbal communication is also required to nurture children's spirituality. Prayers of Intercession allow children to attend to the needs of others/neighbors. Prayers saying "thank you" is also a basic component of growing up.<sup>108</sup> Therefore, Karen Marie Yust concludes the necessity of prayer in children's spiritual formation.

"In silence and in speaking, prayer is a conversation with God that nurtures and supports our spiritual lives. ....Prayer draws us and our children ever closer into intimate relationship with the divine. It is a lifelong conversation with a lifelong spiritual friend."<sup>109</sup>

Through prayer for others and to God, children's spirituality is developed in relationship between the self and others. Thus, these spiritual activities can bring about inward spiritual maturation in relationship with God and outward relational growth with others.

In conclusion, children's spiritual formation is interrelated with their emotions. In other words, the psychological development of children affects their spiritual growth.

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<sup>105</sup> Yust, *Real Kids, Real Faith*, 94.

<sup>106</sup> Jerome W. Berryman, "Children and Mature Spirituality," in *Children's Spirituality: Christian Perspectives, Research, and Applications*, ed. Donald Ratcliff, et al., 22-41 (Eugene, OR: Cascade Books, 2004), 29.

<sup>107</sup> Yust, *Real Kids, Real Faith*, 96.

<sup>108</sup> Ibid., 117.

<sup>109</sup> Ibid., 120.



From this perspective, providing the psychological needs of children is crucial to form children's spirituality. Their core emotional needs are to be loved, to feel accepted, to feel secure, to feel a sense of belonging (sharing together), and to feel being affirmed (formation of self-identity or image). The experiences of emotions, such as love, acceptance and secure through interactions between self and others cultivate Christian faith as a gift of God, regardless of age. Children thus recognize and learn God through these processes.

Children of NYPKC need to be trained in expressing and sharing one's thoughts and emotions. In general, they feel uncomfortable in exploring and sharing their emotions and inner thoughts with others. This issue indicates that they are not good at sharing their faith with others, nor in having intimate relationships with God and others. In order to assist them, non-verbally writing their emotions and thoughts on a sheet of paper and verbally sharing it with others in a group shall be practiced after all activities. At the center of children's spiritual activities there are the Bible reading and prayers. The Bible reading includes listening to the Bible story from their parents and retelling it by themselves to their parents. In prayer, the silent and speaking prayer must be balanced in children's spiritual activities. In particular, prayer of intercession is significant for children's spiritual formation, due to providing practical opportunities to serve and love others and neighbors. Thus, it is essential for children's spiritual formation to help children to express and share their faith as well as their lives, during both the pasture meeting and worship service.

### III. Social and Cultural Perspective

The children of NYPKC are second-generation Korean-American children who were born in America, whereas their parents were educated in Korea. First-generation parents try to raise their children to learn the Korean language, traditions, and culture, because they believe that their traditional values are beneficial for the well being of their children like other Asian immigrants.<sup>110</sup> Many first-generation parents desire to share their own thoughts, norms and values in nurturing their children. Thus, the different educational environment of the parent generation directly influences children's spiritual development in a conservative way. The first-generation Korean immigrants have been educated under conservative culture and society. The more the parent generation spiritually emphasizes and nurtures their own ways and traditions to their children without understanding the second generation and forming good relationships with them, the more the second generation becomes reluctant to learn and embrace the faith of their parents. Therefore, they grow up in the cultural confusion and conflicts between the first and second generation.

These social and cultural aspects of Korean American children bring the following questions: "How can the first generation of parents influence spiritual formation of the Korean-American children who are born in America?" "How does Korean-American children understand and accept the faith of the first generation?" "How do parents automatically pass on their spiritual inheritance to the second generation Korean-American children who are raised under two different societies and cultures?"

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<sup>110</sup> Won K. Yoon, *Context and Continuity* (Berrien Spring, MI: Andrews University Press, 2008), 88.

“How do children form their Christian identity among two cultures?” “What is the role of parents in nurturing children’s spirituality?”

To respond these issues, the problem of connectedness and relationality must be addressed from social and cultural perspectives in order to reduce the generational conflicts between the first and the second generation.

The two societies and cultures that the Korean-American children live in are interwoven. These two societal and cultural relationships of children directly affect the children’s identity of who they are and enable them to understand and recognize the concept of God. In other words, from a sociocultural perspective, the children’s socialization and acculturation is closely related to forming children’s spirituality and identity.

According to Wendy Haight who is a professor of Chicago University and is interested in cultural variation in socialization practices and their impact on children’s psychosocial development, “socialization is the process by which adults structure the social environment and display patterned meanings for the child.”<sup>111</sup> The child constructs the self through experiences of spiritual beliefs and practices of adults. The socialization shapes children’s behavior by passing on the values and norms of adults and enables the children to participate in the social group or in the faith community through interaction with others. According to Jean Piaget, socialization leads to cooperation with peers through child’s awareness of mutual respect.<sup>112</sup> In social cooperation of solving and negotiation problems, children form a new way to work together between the self and

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<sup>111</sup> Wendy Haight, “A Sociocultural Perspective on Children’s Spiritual Development,” in *Children’s Spirituality: Christian Perspectives, Research, and Applications*, ed. Donald Ratcliff et al., 108-19 (Eugene, OR: Cascade Books, 2004), 110.

<sup>112</sup> Barbara Holdcroft, “What is Religiosity?,” *Catholic Education: Journal Inquiry and Practice* 4, no. 2 (2006): 96.

others. The socialization process brings about cognition of who I am and of who others are. The experience of socially positive relationships with adults and peers encourages the independent and autonomous self-affirmation of children. V. Battistich, E. Schaps, D. Solomon and M. Watson explain socialization as a constructivist process of becoming increasingly autonomous and effective.<sup>113</sup>

If children are intrinsically motivated to establish and maintain attachments to others, and if adherence to the norms and values of the group is instrumental to social adaptation, they will naturally come to accept and adopt as their own the norms and values of those with whom they are attached.<sup>114</sup>

In the attachments to others are social knowledge and skills that allow children to accept and adopt the norms and values of those whom they are attached. In the relationship with parents, if children are connected with parents, they will absorb the values and norms of parents through acquisition. Acquisition is the process by which children interpret, respond to, embrace, reject or elaborate upon the social patterns to which they are exposed.<sup>115</sup> In other words, this is the first stage of learning when these reactions are established. Both socialization and acquisition undoubtedly affect children's spiritual experiences and formation. Therefore, in building the social relationships with children, parents at home and teachers/adults in the faith community shall be first attached to the second-generation children by giving them the opportunities to experience socially positive relationships. They thus give the children a sense of feeling secure, feeling a sense of belonging, being loved, being affirmed, feeling accepted and sharing together. These psychological mechanisms gratify children's needs to develop their

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<sup>113</sup> Battistich, V., Schaps, E., Solomon, D., & Watson, M., "The Role of the School in Prosocial Development," in *Theory and Research in Behavioral Pediatrics*, ed. Fitzgerald, 89-127 (New York, NY: Plenum Press, 1991), 98.

<sup>114</sup> Battistich, V et al., "The Role of the School in Prosocial Development," 99.

<sup>115</sup> Haight, "A Sociocultural Perspective on Children's Spiritual Development," 110.

spirituality. “Embedded within a complex sociocultural context, spiritual development is multidimensional involving the active engagement of intellect, emotion and morality over time.”<sup>116</sup>

Jean S. Phinney, a professor of California State University, has been studied of ethnic identity development by explicating the psychology of bicultural identity among ethnic immigrants to the United States. According to her, a person’s identity is created through the person’s interactions with the cultural group that the ethnic group resides within.<sup>117</sup> The achievement of a secure ethnic identity is begun from experience, but experience is insufficient to form one’s ethnic identity constructed over time.<sup>118</sup> In this sense, the actions and choices of individuals are significant to the process of identity formation by sharing two identities, because actions as behaviors can express an identity.<sup>119</sup>

For instance, the second-generation Korean-American children are connected with two cultures, living in a bicultural context. They are ethnically Korean, but at the same time socially American. For instance, the second-generation children employ both Korean and American ways in their greeting behavior. They thus label themselves the Korean-American. Their ethnic origin participates in their parents’ cultural practices and beliefs while simultaneously adopting the actions or behaviors of the second culture. In terms of acculturation process, Karen Marie Yust defines an acculturation process as “the name given to the process by which such immigrants learn the orienting stories values,

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<sup>116</sup> Ibid., 111.

<sup>117</sup> Yust, *Real Kids, Real Faith*, 29.

<sup>118</sup> Jean S. Phinney & Anthony D. Ong, “Conceptualization and Measurement of Ethnic Identity: Current Status and Future Directions,” *Journal of Counseling Psychology*, vol. 54, no. 3 (2007): 271.

<sup>119</sup> Phinney & Ong, “Conceptualization and Measurement of Ethnic Identity,” 271-72.

practices and rituals in their new culture.”<sup>120</sup> Acculturation theory includes four options: assimilation, separation, marginalization and integration.<sup>121</sup> Persons assimilate to the new culture by separating from the ethnic culture. Through cultural negotiations, irrelevant cultural elements are marginalized and finally both cultures are integrated. This theory proposes the potential possibility of identity formation of the children who are placed in the two cultures, because the acquisition of a bicultural identity offers an integrated new identity.

Sharon S. Kim, a professor of sociology of California State University at Fullerton, describes the second generation as those who have potential possibility to integrate bi-cultural, social, and spiritual identity. The second-generation Korean-Americans are situated on the margins of multiple cultures. However, they who exist on the borders are viewed as an advantageous position, for it affords them with a unique vantage point from which they can view and incorporate diverse cultural expressions of Christianity in forming their own spirituality.<sup>122</sup> They are in tremendous potential, because they are able to absorb two zones, Korea and America. Even though they are socially and culturally in borderlands, the potentiality to create new territory is given to them. Therefore, the new identity, integrated from two social and cultural environments, is linked to a faith-identity of the children.

In order to form the children’s spiritual identity, parents play a pivotal role in providing religious images, stories and practices. This begins from giving the secure and stable sense of self, because these psychological needs bring about a sense of belonging,

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<sup>120</sup> Yust, *Real Kids, Real Faith*, 29.

<sup>121</sup> Ibid., 30.

<sup>122</sup> Sharon S. Kim, “Hybrid Spiritualities: The Development of Second Generation Korean American Spirituality,” *Journal of The Sociology of Self-Knowledge* 4 (Summer 2006): 225.

which is important in relationship with others. “Children readily pick up and copy the attitudes, interests, values, beliefs and actions of adults around them.”<sup>123</sup> Horace Bushnell, the 19<sup>th</sup>-century Congregational pastor and scholar, in his book “Christian Nurture,” emphasizes that “parents are the primary agents of a child’s spiritual formation.”<sup>124</sup> Parents are the models of faith and a mirror of children. Thus, adults attend to the holistic growth of children.

In the social and cultural perspective, the establishment of a mutual and reciprocal relationship between children and parents respond on questions: such as “How does the parents’ generation pass on their spiritual heritage to the second-generation Korean-American children?” “How do parents influence children’s spiritual formation?” “How do the children understand the faith of the first generation?” At the heart of these, there are relationships between children and parents which are crucial to forming children’s spirituality. The mutual relationships decrease the generational gap and the linguistic difference by sharing life and time, and thereby the second-generation children integrate their own spiritual identity of faith being passed on to them from parents.

Margaret Crompton, a social worker, lecturer, and writer, focuses on the definition of spirituality in relationship with parents, peers, and institutions, even though its language cannot be understood as a religious term.<sup>125</sup> Through relationships, the self extends to the social and cultural dimension. As a more integrative model of human spirituality, John Bradford relates one’s personal growth with social development. According to him, spiritual development “is established and grows in relationships with

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<sup>123</sup> Roy B. Zuck, *Precious in His Sight*, 17.

<sup>124</sup> Maricia J. Bunge, “Historical Perspectives on Children in the Church,” in *Children’s Spirituality: Christian Perspectives, Research, and Applications*, ed. Donald Ratcliff et al., 42-53 (Eugene, OR: Cascade Books, 2004), 48.

<sup>125</sup> Crompton, *Children, Spirituality, Religion and Social Work*, 39.

and concern for others; is extended into devotional spirituality, influenced by sound tradition and supported by membership of a faith community; and becomes integrated within a profile of practical spirituality – or day-to-day positive and interpersonal engagement in life – in a world for which we are both thankful, and also in which we are committed to contributing towards the struggle for the common good.”<sup>126</sup>

This means that spiritual formation is based on relationships with others in the society and community. Members of a faith community support the individual’s spirituality. It is understood that spirituality is formulated with others. Children’s spirituality is expressed and embodied in relationships with others, the bi-social and cultural environments. Jerome W. Berryman, a Professor in religious education, focuses on the relationship with God as at the core of children’s spirituality. The comprehensive relationship with God involves the whole person in an ultimate way.”<sup>127</sup> The children’s spirituality is ultimately developed in relationship with God and includes the child’s whole person. Thus, in a society and culture, the relational growth with God in children’s spirituality involves the developmental process of the whole person, which is made of mind, body, and spirit.

From the social and cultural perspective, children’s spiritual formation depends on integrating the new identity from both social and cultural identities and building a mutual relationship with God through the relational formation between children and parents. Finally, the statements of Dorothy Law Nolte in her well-known book *Children Learn What They Live* shows the importance of parents’ role.

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<sup>126</sup> Ibid., 41.

<sup>127</sup> Jerome W. Berryman, “The Chaplain’s Strange Language: A Unique Contribution to the Health Care Team” in *Life, Faith, Hope, and Magic: The Chaplaincy in a Children’s Cancer Center*, ed. Jan Van Eyes, 15-40 (Austin, TX: The University of Texas Press, 1985), 20.



If children live with criticism, they learn to condemn.  
If children live with hostility, they learn to fight.  
If children live with fear, they learn to be apprehensive.  
If children live with pity, they learn to feel sorry for themselves.  
If children live with ridicule, they learn to be shy.  
If children live with jealousy, they learn to feel envy.  
If children live with shame, they learn to feel guilty.  
If children live with encouragement, they learn confidence.  
If children live with tolerance, they learn to be patient.  
If children live with praise, they learn to appreciate.  
If children live with acceptance, they learn to love.  
If children live with approval, they learn to like themselves.  
If children live with recognition, they learn it is good to have a goal.  
If children live with sharing, they learn generosity.  
If children live with honesty, they learn truthfulness.  
If children live with fairness, they learn justice.  
If children live with kindness and consideration, they learn respect.  
If children live with security, they learn to have faith.  
If children live with friendliness, they learn the world is a nice place in which to live.<sup>128</sup>

In conclusion, second-generation children exist in the gaps between two societies and cultures. The most important issue is their identity formation. Their socialization and acculturation affect children's self-formation and affirmation. Through these processes, children establish their self-images and develop their social and cultural relationships. Therefore, the socialization and acculturation requires the mutual relationship between self and others. This interaction creates the integrated identity from two cultures and thereby leads to faith identity of children. In the interactive process of learning and integrating two cultures, parents play a pivotal role in providing various values and standards to their children.

NYPKC's children have the potential to integrate two distinct and conflicting identities if the weekly pasture meeting of House Church can provide them with a place where they are nurtured and trained. In the pasture community, children have the

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<sup>128</sup> Dorothy Law Nolte, *Children Learn What They Live* (New York, NY: Workman Publishing Company, 1998), vi.

opportunities to develop their relationships with peers and parents/adults. The formation of an integrated self-identity through active and positive relationships with others in the weekly pasture meeting can influence and facilitate children's spiritual formation. The activities for this purpose include time to share children's lives and faith in the nurturing relationships with parents/adults. Finally, the children's program for the weekly pasture meeting can focus on sharing and talking about their feelings and thoughts with each other as a group. This togetherness is a key to bridging the intercultural and intergenerational gaps between children and parents.

## **CHAPTER 4**

### **PLAN AND IMPLEMENTATION**

From biblical/theological, psychological and social/cultural perspectives, I discussed the significant theoretical issues in forming the spirituality of second-generation Korean-American children, such as the importance of communication, of sharing one's inner thoughts and personal feelings and of integrating the two identities of these Korean-American children through developing their social skills.

In Chapter 4, I describe the two goals for the planning and implementation of the program for children's spiritual development at NYPKC. This program is centered upon establishing relationships with God and neighbors and bridging the intercultural and intergenerational gaps between parents and children.

#### **Formation of Parent and Child-Participations**

To form a site team for this project, I selected eight parents, ten children and one teacher who would support and facilitate the children's spiritual development program. They were to help me with preparing crafts and games to be used during the children's Sunday worship service and weekly pasture meetings which I would lead.

On March 2, 2014, the first site team meeting was held to prepare for a survey for parents (see Appendix B). On April 13, 2014, the site team members and I met parents to conduct a 15-minute face-to-face questionnaire after the worship. Parents gave written comments to us at that time.

At the Sunday worship for children ages 6-11, a teacher and I introduced the importance of faith development and, in order to select child-participants, I met the children individually after worship to issue a verbal invitation.

Ten children, eight parents and one teacher decided to participate in this project. Once the participant team was established, orientations were held for them. The 30-minute orientation for parents was given to the selected group of parents around 4:00 p.m. on April 20, 2014, in the second-floor classroom of the church. In this orientation, four flyers were distributed. These materials are the following:

(1) “Relationship between Human and Devotional Spirituality” and “Children’s Needs: the Carers’ Views,” as explained by John Bradford in his book, *Caring for the Whole Child: Holistic Approach to Spirituality*.<sup>129</sup> This was to help parents understand the physical, emotional and spiritual needs of children.

(2) “Developmental Characteristics of Children Ages 5-8 and 9-12,” as explained by Glee Yoder in her book, *Older Children: A Manual for Christian Education: Shared Approaches*.<sup>130</sup> This included the physical development of children, their self-image, relationships with others and plans for the education of children, etc.

(3) The flyer of the children’s programs for the pasture meeting revised by me was also handed out to the parents (see Appendix C-1). The headquarters of the house church ministry distributed this program in September 2013 after they had long considered this issue, and finally they made and completed this program. This was to help parents understand the children’s programs for the pasture meeting.

(4) As for the last flyer, which included two handouts, we shared the description of the responsibilities of parents provided by the headquarters of the house church (see Appendix C-2-1). This was to help parents nurture their children in the pasture meeting. Another handout was to assist parents to develop their children’s spirituality in the home (see Appendix C-2-2).

I conducted the orientation quickly because many parents have other meetings in the church on Sunday. However, I tried to thoroughly explain the flyers related to the

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<sup>129</sup> John Bradford, *Caring for the Whole Child: Holistic Approach to Spirituality* (London: The Children’s Society, 1995), 14.

<sup>130</sup> Glee Yoder, *Older Children: A Manual for Christian Education: Shared Approaches* (Elgin, Illinois: The Brethren Press, 1977), 8-11.

children's program for the pasture meeting. I announced a monthly follow-up meeting to get comments from parents. One of the parents thought monthly follow-up was too much and suggested every other month. After a brief discussion, we agreed to conduct the follow-up every other month. Orientation was finished with a prayer by one of the parents.

The orientation for children was held shortly after the Sunday worship. A teacher and I provided the Bible reading chart as the first homework (see Appendix C<sup>1</sup>) and the flyer of the children's program for the pasture meeting. We explained that children who do their homework would receive stickers which they could exchange for a variety of presents.

During the next seven months, there were four follow-up meetings to get the feedback from parents and children on the project. Face-to-face meetings for parents were utilized to determine progress and to identify any difficulties or problems faced by parent-participants. Parents' follow-up meetings were scheduled on May 12, July 13, September 14 and November 9, 2014. The site team, parent-participants and I had follow-up meetings in the second-floor classroom of the church after the Sunday worship.

In order to get children's feedback, four questionnaires were conducted on May 18, July 20, September 21, and November 6, 2014, after the children's Sunday worship.

### **Plan and Implementation of Two Goals**

This project includes two goals, each with corresponding strategies and evaluation plans that are designed to develop a children's spirituality program at New York Peace Korean Church. The first goal is to raise awareness among the church's Sunday school parents of the importance of spiritual formation of children ages 6-11. The second goal is

to develop and implement a spirituality program which enables children to overcome the intercultural and intergenerational difficulties they are experiencing in the U.S by developing an intimate relationship with God, parents and neighbors.

### **Goal 1**

The first goal was to create awareness among the children's Sunday school parents of the importance of children's spiritual formation and the need for programs that could develop a spirituality program for children. To achieve this goal, I gave two sermons to the group of parents and another two to the group of children separately.

### **Strategies for Goal 1**

1. In order to deliver two sermons for parents, we invited the church's Sunday school parents to a special worship service that was planned to raise awareness of the need for nurturing children's spirituality in accordance with Biblical teachings. The worship was held after the regular adult worship. Most parents were willing to participate in the special worship, even though some were tired.

The first sermon for parents – “Earnest Request of God” (Deuteronomy 6:4-9) (see Appendix D-1) – was delivered on March 16, 2014. The second sermon for parents – “Teach the Way Children Should Go” (Proverbs 22:6) (see Appendix D-2) – was delivered on March 23, 2014, at the same time and place as the first meeting. Because it was a second worship with a second sermon, we kept the order of the special parent worship plain and short. The order included scripture reading (Colossians 2:3), opening prayer, sermon and closing prayer. At the end of the worship, the parents were asked to write comments and/or feedback on the content of the sermon.

These two sermons for parents stressed the importance of teaching children, of developing their spirituality and of parents' role in overcoming the cultural and generational gaps between the two generations. The aim of the sermon was to create awareness of the need for children's spiritual formation, that is, children's faith education.

There was an announcement inviting parent volunteers to be one-day Sunday school teachers. The purpose of the invitation was to enable parents to better understand children and communicate with them to reduce the cultural and generational gaps between parents and children.

The two sermons for children were delayed from March to April 6 and 13, 2014. I delivered the two sermons in the children's Sunday worship service. After the worship was over, the children gave me written comments. For the children's sermons, two Bible stories were used: "The Lord Calls Samuel" (1 Samuel 3:10) (see Appendix E-1) and "David and Jonathan" (1 Samuel 18:1) (see Appendix E-2). The two sermons for children included listening to the Word of God in Bible stories, reflecting on the relationship with God and becoming a good friend to others.

2. A workshop for parents – "Well Developed Spirituality" – was planned to introduce what children's spiritual formation is and to discuss how parents can nurture children's spirituality. This was not an event designed for the entire church, but only for Sunday school parents. But this workshop was not held because it was hard to arrange time to gather them together. Instead, the site team distributed a flyer including two handouts on April 6, 2014. The first handout was an article from the Boston Korean Newspaper dealing with the issues between the first-generation immigrant parents and

second-generation Korean-American children. The second handout was a list of the results of damaged emotions, as explained by Roy B. Zuck in his book, *Precious in His Sight*<sup>131</sup> (see Appendix F). The purpose of these two handouts was to raise awareness of the importance of establishing a relationship between parents and children. Initially, the flyer was to be distributed in February 2014, but the plan was delayed to April. My site team contacted 16 parents individually, and eight parents gave us their comments through 15-minute phone interviews. I did not ask specific questions because I wanted respondents to think deeply and answer freely about the issue of children's spiritual formation.

## **Goal 2**

The second goal was to establish a program of children's spiritual formation, which could be implemented during Sunday worship, weekly pasture meetings, and at home with parents and by children themselves.

### **Strategies for Goal 2**

1. The activities for children were explained to them in the church after the children's Sunday worship service. The initial plan was to design only four activities for children. On August 3, 2014, however, the fourth site team meeting reviewed the activities and added one more activity – writing a letter to God – because it was meaningful and useful for increasing the God-awareness of children. Children's activities in the church then totaled five. These activities were designed to help children learn the Bible and express/share their feelings and inner thoughts to both God and peers. The five activities for children are the following:

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<sup>131</sup> Roy B. Zuck, *Precious in His Sight* (Michigan: Baker Books, 1996), 24.



(1) “Being the blind and the shepherd” activity for the sermon, “The Lord Calls Samuel (1Samuel 3:10)” (see Appendix G-1). A teacher and I conducted it on April 6, 2014. This aimed to understand the importance of having an intimate relationship with God through Bible reading.

(2) “Being a good friend (Bible Book Name Game)” for the message, “David and Jonathan (1Samuel 18:1)” (see Appendix G-2). A teacher and I implemented it on April 13, 2014. This was to help children establish the relationship with friends through working together to win the game.

(3) “Writing a letter to God I.” This was conducted on May 4, 2014. This aimed to express/share children’s thoughts and emotions to God in order to form a relationship with God.

(4) “Writing a compliment letter to children.” This was implemented on June 8, 2014. Children shared their letters with friends to enhance their expressiveness and communication.

(5) “Writing a letter to God II.” This was on October 5, 2014. This was to share children’s thoughts and emotions in order to establish an intimate relationship with God.

After the five activities were completed, children gave us written comments.

2. A guide to daily devotions at home, along with the Bible reading chart, was introduced to the children on April 20, 2014, after the children’s Sunday worship. The Bible reading chart was given to all children in the church, including participants in this project. The flyer for the guide to daily devotions was not distributed. It was orally delivered to the children to encourage them to memorize it. They understood and memorized all the orders and wrote them in their notebooks.

The guide to daily devotions includes the following:

1. Choose one song to sing and praise God.
2. Read the Bible using the Bible reading chart.
3. Pray for others.
4. Close with the Lord’s Prayer.

3. The first requirement of setting up the program for the children’s weekly pasture meeting was to train a group of child-shepherds to lead the meetings. Seven

children in total, one from each of the seven adult pasture meetings, were trained for three weeks after the children's Sunday worship (see Appendix H). The training was conducted on March 2, 16, and 23, 2014, and each session took 40-50 minutes. I explained to them the order of the program for the children's pasture meeting. On March 30, 2014, a senior pastor appointed these children as shepherd/leaders in the main sanctuary during the adult Sunday worship. The children's pasture meeting programs began on May 2, 2014.

The children's pasture meeting program is divided into two parts. Part I includes children and all adults and is aimed at providing a time for parent-child communication. Part II is the program for only children and is led by a child-shepherd of each pasture with the goal of helping children develop social skills and leadership.

Part I of the meeting includes the following:

Part I

- Love feast (dinner) together with parents/adults
- Praise together
- Sharing prayer requests
- Praying together

The child-shepherd of each pasture leads the whole program of Part II. It starts with a child Bible teacher telling the Bible story and includes the following:

Part II

- Prayer of a child-shepherd
- Bible story by a Bible teacher
- Bible crafts
- Clean-up
- Closing prayer
- Free time (NO electric games, TV, computer, cell phone)
- Sleeping

In order to assist the children and all adults with the children's program, I visited each of the four pasture meetings on April 18, May 2, May 9 and May 16, 2014. After the

project program ended, I had the first evaluation meeting with child-shepherds and child Bible teachers on May 30, 2014 in the church to allow them to share their experiences. These children's pasture meetings still continue to the present.

4. In order for parents to spend time sharing their faith with their children and to communicate with children through reading the Bible, they were invited to engage as one-day teachers and Bible storytellers in the children's worship service. We announced this invitation on March 23, 2014. However, no one responded. In the second site team meeting, we decided to contact parents individually and found three volunteers, but they felt Bible teaching was very difficult. I assisted them to prepare their Bible story-telling, and they served as one-day Bible teachers on May 25, July 27 and September 28, 2014. They chose the following texts: "Deborah (Judges 4-5)," "Gideon (Judges 6-8)," and "David and Goliath (1Samuel 17:37)."

The children's group teacher and I did not stay in the room when parent-teachers gave sermons because they seemed to be uncomfortable with our presence there. The first sermon took 30 minutes, the second sermon 25 minutes and the third sermon 20 minutes. After the three sermons of parent-teachers were completed, both children and parent-teachers gave verbal feedback to me. The feedback of parent-teachers reflected how they felt about their experience of giving the sermons and how children reacted.

The plan and implementation of this project was a long, challenging process that had lasted for seven months from the spring to fall. There were a variety of programs: two sermons and orientations for parents and children, five follow-up activities, the guide to daily devotions, setting up the children's pasture program and three sermons of parent-teachers. The most challenging aspect was developing new programs such as the guide to

daily devotions and follow-up activities because I was also recognizing the importance of spiritual activities in my own life. The most rewarding moment was when child-participants said that they read the Bible by themselves at home. In implementing all plans, all site team members, my pastor and the congregants was very supportive in encouraging the children's spirituality program.

## **CHAPTER 5**

### **REPORT AND EVALUATION**

The children's spirituality programs at NYPKC are designed to nurture children's spirituality in order to establish intimate relationships between God and children and to help overcome the intercultural and intergenerational gaps between parents and children. In Chapter 5, I report and evaluate the outcome of the project in light of two major goals planned and implemented as described in Chapter 4. Goal 1 includes two strategies and Goal 2 four strategies. Each strategy is summarized and evaluated through analyzing the data collected by means of surveys, interviews and questionnaires. From this analysis, both positive and negative aspects of this project will shed new light on the spiritual formation of Korean-American children at NYPKC.

I first conducted a pre-survey to assess the current situation and the need for children's spirituality among parents, children and congregation. I prepared the survey questions and brought them to the first site team meeting on March 2, 2014. Based on our discussion of the survey, we changed some questions to make them clearer. The original plan was that the pre-survey was to be conducted in February 2014, but it was delayed to March 9, 2014.

On March 9, 2014, the pre-survey was conducted after the Sunday worship. The site team members and I contacted 20 parents individually for 15-minute face-to-face

surveys during lunchtime following the worship. Only 12 parents responded (see Appendix I).

### **A Summary of the Data Collected from the Pre-Survey**

The pre-survey included 22 questions, including multiple choice and free essay responses, of how they understand children's spirituality. Participants included five males and seven females, all 40 years or older, except one. Their children's ages ranged from 4 to 18 years old. The parents have been engaged in a life of faith for an average of 15 years. 91.66% of participants responded positively regarding the need for children's spiritual nurturing. 8.34% of participants answered "no" to this question, but there were no reasons given.

Among the reasons for the need for children's spiritual nurturing, 25% of participants answered "passing down Christian values and faith," 16.67% "the importance of knowing God," 8.34% "identity formation," 8.34% "development of the whole person," and 33.34% "an intimate relationship with God."

83.33% of participants answered that parents should directly nurture children's spirituality, and all of these respondents strive to develop children's spirituality. 8.34% of participants had no responses on that question. Another 8.34% responded that "I do not nurture children's spirituality," because they think they themselves are not spiritually educated and trained.

Among the methods of children's spiritual nurturing, 30% of parents use "family worship," 70% "reading the Bible," 40% "Christian media," 90% "prayer," 20% "discipline of the Bible," 40% "devotional time," 70% "observing the Sunday worship," and 30% "being a good model as parents."

Thirty percent of respondents answered that children's spirituality has been nurtured on a regular basis and 70% irregular. Fifty percent of participants responded that the suitable time to begin children's spiritual nurturing is "infancy," 30% "early childhood," and 20% "school age."

Fifty percent of respondents said that the most difficult issue for children's spiritual development was "language limitation," 80% "busy," 50% "do not know how to do," and 30% "insufficient Biblical knowledge." 74.99% of participants have heard of the term "children's spirituality" and 25.01% not. Only 83.33% of respondents defined the term "spirituality." There were various definitions: "harmony of right personality and spiritual life," "full of the Holy Spirit," "believing in Jesus and knowing God," "reality of experiencing God, not intellectual or knowledgeable faith," "being like Jesus or following God," "salvation," "close relationship with God," "thinking of what the Holy Spirit thinks," "walking with God and obeying God," "spiritual growth like physical growth."

33.36% of participants answered that the goal of children's spiritual formation is "confidence of salvation." Another 33.36% of participants chose "experiencing the Word of God," 16.67% said "salvation of the lost" and 25% "enjoy the Kingdom of God on the earth." 66.72% of participants responded that the goal of children's spirituality was "intimate relationship with God."

66.72% of participants answered that children can directly experience and have a relationship with God. 33.28% of participants did not think that their children live their lives experiencing God. 8.34% of parents responded that their children live experiencing

God about 30% of the time, 25% of respondents responded about 50%, 33.36% about 90%, and 33.3% about 0%.

Regarding the last question, parents tried to describe spirituality in well-developed children: “always thinking of God by conducting right words and deeds,” “children thinking of God,” “children who can evangelize their friends and share God,” “wherever children go, children who can pray for a meal,” “children focusing on God and living,” “full of love,” “knowing God and always praying,” “in every circumstance, children thinking of God by asking the will of God,” “children producing the fruits of the Holy Spirit,” “children who give thanks to God and delight in God and are not angry,” “children listening to God and obeying God.” 8.34% of respondents said that it is difficult to develop children’s spirituality in children under 12 years of age.

#### **Evaluation of the Data Collected by the Pre-Survey**

Over 50% of those polled became aware of the need for programs to develop children’s spirituality. Almost all parents agreed that children’s spiritual nurturing is required of them and its goal is to form an intimate relationship between God and children. They desire to pass down Christian values and their faith to their children. However, there are barriers such as language, busy life and lack of knowledge about children’s spiritual nurturing. Parents thought that children’s spiritual formation is only limited to prayer and Bible reading. Although they were interested in nurturing their children’s spirituality, their knowledge of children’s spiritual formation was very limited.

In children’s spiritual formation, many parents only focused on establishing the relationship with God. In terms of definition of the term “spirituality” and description of spiritually well-developed children, they also concentrated on having a relationship with



God. Moreover, some parents do not even think that any specific programs for children's spirituality are necessary, because they think that spending time with children is the best education. What is more, most parents are unconcerned about the importance of how to build a good relationship with others in children's spiritual formation. Apparently, they do not believe that knowing God must be balanced with establishing intimate relationships with others and neighbors in children's spiritual development.

### **A Survey to Select Parent and Child-Participants**

On April 6, 2014, the questionnaire to select parent-participants of this project was prepared with five questions (see Appendix A). On April 13, 2014, the site team members and I individually distributed it to the church's Sunday school parents. The purpose was to find out who was willing to participate in this project. 50% of those polled responded to this survey.

80% of respondents were interested in the program for children's spiritual formation. 60% of respondents were strongly interested in it, 20% of participants were interested and 20% little interested.

40% of respondents spent only a little time praying with children. 20% of participants never spend time with their children. Another 20% of respondents spend less than 30 minutes a week. 10% of participants spend less than two hours a week, and another 10% spend a little bit of time on a regular basis.

80% of respondents said that they are willing to participate in the program for children's spiritual formation; 20% gave no response. The interested parents wanted to share and spend more time with their children. Except for 20% of parents, all parents

promised to provide their comments to us. Eventually, eight parents decided to participate in this project.

To select child-participants, the teacher of the children's group and I verbally described the program to children through individual contact. We finally gathered 10 children. The teacher voluntarily decided to participate in this project to help me because she was also one of the site team members.

Therefore, 10 children, 8 parents and 1 teacher were selected as a team for this project. They were interested in children's spiritual formation and decided to fulfill this project by giving feedback or comments every other month.

### **Orientations for Parent and Child-Participants**

On April 20, 2014, a 30-minute orientation for parents was held in the second-floor classroom of the church after the adult worship. All parent-participants and a teacher were present. The teacher, as one of the site team members, assisted me. As I mentioned in chapter 4, four flyers were delivered to eight parents. After the orientation, they gave written comments through 5-minute questionnaires (see Appendix J). Most parents were gratified with the orientation, understood it very well and acquired new knowledge and information about children's spiritual nurturing. As a result of the orientation, they began to have the idea of what to do for their children's spiritual nurturing. 62.5% of parents said, "children's spiritual nurturing is to establish a relationship with God and neighbors," 12.5% "providing the emotional needs of children," another 12.5% "reading the Bible" and 12.5% "communicating with children."

The orientation for children was held shortly after the Sunday worship. The teacher and I provided the Bible reading chart (see Appendix C) and the flyer of the

children's program for the pasture meeting. I thoroughly explained both. The orientation finished with a closing prayer. In order to evaluate the orientation for children, I used a self-report (see Appendix K). Most children were interested in the flyers introducing their program. All children understood the order of the children's program for the pasture meeting and the Bible reading chart. Many child-participants seemed to be burdened, but they all made a promise to fulfill it.

### **Evaluation of the Orientation for Parents and Children**

About 60% of parents indicated that children's spiritual nurturing should be focused on relationships with God and neighbors. This showed that they seemed to be ready to work to develop children's spirituality following the guidelines of this project. Most children were also trained in what to do to participate in their programs.

### **Goal #1**

The first goal was to create awareness in the congregation of the importance of children's spiritual formation and the need for developing a solid spirituality program for children.

### **Two Strategies for Achieving Goal 1**

Two methods were used to accomplish this goal: 1. Two sermons for adults and another two sermons for children on the topic of the importance and the urgent need for children's spiritual formation programs at NYPKC. The outcomes were evaluated through questionnaires as soon as such activities were over. 2. A flyer was distributed for parents to raise their awareness of the importance of relationship in children's spiritual formation. Their feedback was evaluated through phone interviews without questionnaires.

### **Delivery of the First Sermon for Parents: March 16, 2014**

On March 16, 2014, the first sermon for parents – “Earnest Request of God” (Deuteronomy 6:4-9) – was delivered to nine parents. The sermon was about the importance of nurturing children spiritually with the Word of God. After the sermon, all parents gave written comments through questionnaires (see Appendix L). 77.77% of parents understood the sermon and 22.22% of parents were neutral. 55.55% of parents did not get new knowledge regarding children’s spiritual formation and 44.44% of parents acquired some new information. 66.66% of parents strongly felt the need of children’s spiritual formation and 33.33% not much. 33.33% of parents said children’s spiritual nurturing should be focused on “experiencing God,” another 33.33% “sharing Christian faith,” and 44.44% “learning/obeying the Word of God.” Most parents mentioned that they should first live by faith before they teach children. The written comments were all positive (see Appendix M-1). Two examples of their positive comments were as follows:

“The right value of Christian faith must be taught to children who live in this era, and all adults must teach the Word of God as norms of life. This will help children’s spiritual development.”

“The biggest heritage for children is faith. When I experience God first, my children will know the living God. Sharing faith with my children is the way to nurture the faith of the children.”

### **Delivery of the Second Sermon for Parents: March 23, 2014**

On March 23, 2014, the second sermon for parents – “Teach the Way Children Should Go” (Proverbs 22:6) – was delivered to 12 parents, 15% more than the first sermon. After the sermon, questionnaires were used to evaluate it (see Appendix L). Most parents were satisfied with the sermon and understood it well. Through the second

sermon, 74.7% of parents acquired new knowledge, 30.26% more than the first sermon, and 83% of parents felt the need for children's nurturing program, 16.34% more than the first sermon. 25% of parents indicated the importance of establishing relationships with God and neighbors, and another 25% of parents indicated that they would like to participate in the program of children's spiritual formation. 33.2% of parents commented on the cultural and generational gaps in children's spiritual formation. Three examples of the feedback regarding the second sermon were as follows (see Appendix M-2):

"I think about the relationship between my children and God. The good relationship between my children and God begins from the good relationship between parents and God."

"I think that it is not easy to decrease the cultural and the generational gaps. Even though children are young, they have their own cultures that I do not understand. We, as parents, must make an effort to teach our children in a way they can understand. If there is some programs for this, I would like to participate in."

"In my opinion, when parents show their happiness and right life of faith to their children, children will live what they learned. Good relationships with God, family and children can overcome the cultural and generational gaps."

### **Evaluation of the Feedback on the Two Sermons for Parents**

According to comments on the two sermons for parents, most parents indicated the need for children's nurturing programs by showing the importance of establishing relationships with God and neighbors. Some parents were concerned about the issue related to the cultural and generational gaps in children's spiritual formation. Many parents recognized that parents play a pivotal role in developing children's spirituality. Overall, comments regarding the two sermons for parents showed that most parents acknowledged the importance of a children's spirituality program and parents' role in it. The church's Sunday school parents were ready to establish such a program. The church only needed leadership and organizational, collaborative efforts among parents to design

and implement children's spiritual programs that would serve the specific need of the church.

### **Delivery of the First Sermon for Children: April 6, 2014**

On April 6, 2014, the first sermon for children – “The Lord Calls Samuel” (Proverbs 22:6) – was delivered to 16 children at Sunday worship. This included listening to the Word of God in Bible stories and reflecting on the relationship with God. After the worship, a teacher and I handed out 10-minute questionnaires to the children (see Appendix N), and 81.25% of children gave written comments. 62.5% of children understood the sermon very well, 12.5 % well and 25% somewhat. 25% of children were not satisfied with the sermon, though most children were gratified with it. Regarding the day's Bible lesson, 68.75% of children said, “I have to read the Bible,” 18.75% “God wants to communicate with me” and 12.5% “God speaks to me.” 15.4% of respondents were negative and 84.6% positive (see Appendix M-3). Two examples of the positive and negative feedback were as follows:

“I felt a little bored because I had trouble understanding it.” (1<sup>st</sup> grade)

“Bored. It was boring because I learned this stuff a million years ago. But the lesson is that I should read the Bible.” (4<sup>th</sup> grade)

“The Bible lesson is that God will call on us like He called on Samuel. I am curious about God calling me. In order to listen to the Word of God, I want to read the Bible more. And I want to communicate with God.” (5<sup>th</sup> grade)

“Today's Bible lesson is to listen carefully because God might be calling you. I need to read the Bible to listen to God. I will communicate with God through the Bible. I want to be a friend of God. I like my teacher. She is funny, nice and serious at the same time.” (5<sup>th</sup> grade)

### **Delivery of the Second Sermon for Children: April 13, 2014**

On April 13, 2014, the second sermon for children – “David and Jonathan” (1Samuel 18:1) – was delivered to 13 children during Sunday worship. This included the importance of becoming a good friend to others. A teacher and I handed out 10-minute questionnaires to the children after worship (see Appendix N), and 62.5% of children wrote their feedback on the paper. Most children were satisfied with the sermon and understood it well. Regarding the Bible lesson, 70% of children said, “Being a friend is to spend time with them,” 20% “praying for friends” and 10% “helping friends.” All responses were positive (see Appendix M-4). Three examples of the feedback were as follows:

“Being a good friend means to treat each other the way she/he wants to be treated. I like to go to each other’s house, play, share each other’s feelings, etc.” (4<sup>th</sup> grade)

“Being a good friend is to do everything with friends and always cheer them up. I like to play basketball, boys vs girls, video games, etc.” (3<sup>th</sup> grade)

“Being a good friend is not bullying but playing together. I like to play with my friends.” (5<sup>th</sup> grade)

### **Evaluation of the Feedback on the Two Children’s Sermons**

The comments on two sermons for children indicated that children learned the importance of reading the Bible to have a relationship with God and loving neighbors by being a good friend. However, there were a few children who felt bored when I delivered the sermons. Younger children in grades 1-3 expressed that the sermon was difficult to understand, while older children in grades 4-6 felt it was too easy. This shows that younger and older children need separate Bible study times. Although there is an age gap, the two sermons for children assisted all of them to think more about having good relationships with God and neighbors.

### **A Flyer for Parents on the Importance of Relationships**

On April 6, 2014, after the worship, the site team and I contacted the church's Sunday school parents individually to give them a flyer to raise awareness of the importance of the relationship between parents and children and between God and children and of the emotional intimacy in both relationships. The flyer dealt with two issues: one from an article in the Boston Korean Newspaper dealing with the issue between the first-generation immigrant parents and second-generation Korean-American children and another from a book, *Precious in His Sight* by Roy B. Zuck, explaining the results of damaged emotions. During the week after the flyer was distributed, seven parents gave their comments to my site team and me through phone interviews without questionnaires to give them a space to deeply and broadly think of the issues on the flyer. On April 13, 2014, in the second site meeting, the feedback of parents about the flyer was evaluated. Their feedback showed that children's spiritual nurturing is difficult, but they would like to participate in such a program. Most comments were positive rather than negative (see Appendix O). Two examples were as follows:

“Parents play a pivotal role in teaching children to have an intimate relationship with God. Parent's spirituality is also important, because children are most affected by the behaviors and words of parents. Also I was shocked to learn of influences of damaged emotions. I thought I have to take care of my children's emotions because emotions are related to children's spirituality. But it is not easy to emotionally communicate with my children.”

“I strongly believe that God is able to speak to anyone. The parents who respect the opinion of their children make me think of a lot of things such as my faith, children's faith and the question of how I can nurture my children spiritually. It looks difficult. Moreover, providing good emotions to my children is not easy because I do not know how to deal with my emotions as well.”

### **Evaluation of the Feedback on the Flyer for Parents**



The feedback of parents on the flyer indicated that most parents positively commented on children's spiritual nurturing by expressing the importance of relationships with children. Moreover, they were aware of the issue of the cultural and generational gaps. However, three parents said that children's spiritual nurturing was difficult because they did not know how to nurture children spiritually. Four parents mentioned that sharing emotions with their children was also difficult because they were awkward at sharing their inner emotions. This showed the concrete need of parents for guidance in how to nurture their children's spirituality. Most parents were aware of the importance of sharing inner thoughts and emotions with their children.

## **Goal #2**

The second goal was to design a concrete spirituality program and curriculum for children at NYPKC. The purpose of the program was to assist children to establish an intimate relationship with God and others including neighbors, family members and peers, by learning how to express and share their inner thoughts and emotions in the fellowship of the faith community.

## **Four Strategies for Achieving Goal 2**

Four methods were used to accomplish this goal: 1. Five activities to establish relationships with God and neighbors were designed. The effectiveness of the program was evaluated through five-minute questionnaires and self-reports. 2. Creating and distributing a guide to daily devotions for family worship. The outcome of this strategy was appraised through a self-report. 3. Implementing programs of the weekly pasture meetings for children. Its effectiveness was evaluated through a self-report. 4. Three sermons by parent-teachers to learn the importance of the communication with children

in order to overcome the cultural and generational gaps. Feedback was evaluated through 10-minute questionnaires.

### **Delivery of the First Activity for Children: April 6, 2014**

On April 6, 2014, the first activity for children was presented to all children after the worship. The title was “Being a blind person and then a shepherd,” an activity related to the sermon, “The Lord Calls Samuel (1Samuel 3:10).” The teacher assisted me with this activity. Nine child-participants gave written comments through five-minute questionnaires (see Appendix P). One child-participant was not present. Most children said that the activity was helpful and meaningful to understand the Bible lesson and children were happy and had fun. 88.88% of children were willing to participate in this activity, but 11.12% of children who were in grade 6 did not want to join it. All comments of children were related to the Bible lesson (see Appendix Q-1). Three examples of feedback on the first activity for children were as follows:

“When I was a shepherd, I felt like I was leading the sheep to the quiet place around the water. When I was a blind man, I felt like I was a sheep and I was getting led by the shepherd. I had to hear the sound of hand clapping.” (2<sup>nd</sup> grade)

“When I was a blind man I felt a little scared because I did not want to fall. When I was a shepherd I felt glad, happy and excited.” (1<sup>st</sup> grade)

“When I was a blind man, I felt like I was being led to the correct path for me, because of the sound of the shepherd. I felt like being trustworthy and being guided. I felt like following the shepherd and trusting them as my eyes.” (6<sup>th</sup> grade)

### **Delivery of the Second Activity for Children: April 13, 2014**

On April 13, 2014, the second activity for children was presented to all children after the worship. The title was “Being a good friend (Bible Book Name Game)” activity related to the sermon, “David and Jonathan (1Samuel 18:1).” Nine child-participants

gave written comments through five-minute questionnaires (see Appendix P). One child-participant was not present. Most children mentioned the activity was very helpful in learning the Bible lesson. They had fun. All children passionately participated in this activity because it was a game. Their comments were all positive (see Appendix Q-2).

Three examples were as follows:

“It was very helpful because, when I helped my team members, I could think about being a good friend.” (4<sup>th</sup> grade)

“I had fun, because I enjoyed the race to make the names of the Bible books in order. I learned that being a good friend was not easy, but I want to make a good friend.” (5<sup>th</sup> grade)

“I felt good because I learned that being a good friend is to help each other and is to be patient.” (3<sup>rd</sup> grade)

#### **Delivery of the Third Activity for Children: May 4, 2014**

On May 4, 2014, the third activity for children was presented to all children after the worship. This was to write a letter to God in order to express their inner emotions and thoughts to God as an attempt to establish an intimate relationship with God. I used a self-report to observe eight child-participants (see Appendix R). Two child-participants were not present. Most children enjoyed this activity and felt happy because they talked to God. Almost all children seemed to feel that this activity was meaningful and some were neutral. The prayer of child-participants was different from those who were not child-participants because child-participants of this project showed concern for others in their prayer. Their letters included their detailed prayer to God (see Appendix S-1). Three examples of the letter were as follows:

#### **“Writing a letter to God I”**

“Dear God, please forgive me in everything bad I have done and please let my oldest sister come back to you and follow you. Please heal my sister, and please protect everyone. In Jesus name I pray. Amen.” (3<sup>rd</sup> grade)

“God, I got a good grade on a test and I did not cheat or do anything.” (6<sup>th</sup> grade)

“Dear God, please help poor people to not be sick and to not have a fever.” (2<sup>nd</sup> grade)

#### **Delivery of the Fourth Activity for Children: June 4, 2014**

On June 4, 2014, the fourth activity for children was presented to all children after the worship. This was to write a compliment letter about the children themselves in order to express themselves to others as an attempt to form a positive self-identity. I observed nine child-participants through using a self-report (see Appendix R). One child-participant was not present and the teacher helped me. Most children seemed very interested in this activity and were willing to participate in it. But those who were not child-participants of this project did not know how to give themselves compliments. A teacher and I helped them to understand it by showing an example. In the sharing time, a few children felt shy in sharing their compliments in front of their group members. Their letters precisely indicated their individual characters and dispositions (see Appendix S-2). Three examples of the compliment letter were as follows:

#### **Writing a compliment letter about the children themselves**

“I am smart. I am with God. I am good riding with scooters. I am good at listening to God. I am good at swimming. I am a good girl. I am super good at making friends. I am so, so, good at talking and taking care of baby. I am super good at writing.” (2<sup>nd</sup> grade)

“I am good at ice-skating. I am good at art. I am good at reading. I am good at eating. I am good at writing. I am good at being friendly. I am good at being a younger sister. I am good at music. I am skinny. I am nice to adults.” (3<sup>rd</sup> grade)

“I am awesome at soccer. I have a lot of friends. I am fast. I am slippery. I am smart. I am good at games. I jump really high. I am small. I am funny. I am good at baseball.” (5<sup>th</sup> grade)

### **Delivery of the Fifth Activity for Children: October 5, 2014**

On October 5, 2014, the fifth activity for children was presented to all children after the worship. This was to write a letter to God in order to express their emotions and inner thoughts to God as an attempt to establish an intimate relationship with God. I observed 10 child-participants through using a self-report (see Appendix R). Most children were interested in this activity and were willing to participate in it. They enjoyed and liked it. This activity was very useful in raising awareness of God. Their letters to God became deeper and broader than the first activity of writing a letter to God (see Appendix S-3). Three examples were as follows:

#### **Writing a letter to God II**

“Dear God, thank you for giving us all the things we need. Please let everyone believe you and read the Bible everyday. I am very thankful that you put me in my mom’s belly and I am her daughter. Please let everyone know God. I will give thanks to everyone who did something special to me. Please let everyone love each other like I love God.” (3<sup>rd</sup> grade)

“Dear God, thank you for sending your son unto the world. You know that I love you as much as I know that you love me. You should make your son, Jesus, the highest king of all kings. Please allow me to always be with you and make me not to turn away from you. Please give me another chance after I sin, for I shall always repent in your name.” (4<sup>th</sup> grade)

“Dear God, I love you Lord. Lord you are everything to me. You are my God, father, friend, doctor, healer, hero, savior, and much more. Without you nobody would be alive. I love you so much.” (5<sup>th</sup> grade)

#### **Evaluation of Five Activities for Children**

The comments of the children regarding the first activity indicated that children learned the importance of the Bible reading to listen to the Word of God. The second

activity showed that they came to recognize others and their friends by being a good friend and working together. They learned about establishing a relationship with God and neighbors, namely friends. These activities were effectual in teaching children the Bible. So, children were trained through concrete experiences.

The third activity for children denoted that some children prayed to God as a friend, and prayed for their neighbors, such as family, friends and people who live in another country. The fourth activity for children showed children's own individual characteristics and dispositions. When they shared these letters with each other in their group, they were embarrassed. A few children did not vocalize their letter because they were very shy. This indicated that children needed to be trained in sharing their thoughts and emotions to others. The fifth activity for children – to write a letter to God – represented the relationship between God and children because the children's letters showed that they learned more about who God is and they wrote a letter to the living God. Therefore, writing a letter to God was helpful to share/express their thoughts and inner emotions and to form relationships with God and themselves. The sharing program should be more developed in the children's group.

#### **Delivery of A Guide to Daily Devotions for Children: April 27, 2014**

The guide to daily devotions was delivered to all children on April 27, 2014, including child-participants, after Sunday worship. I observed 10 child-participants through using a self-report (see Appendix T). They all memorized it by writing it down in their notebook. Later on, the teacher of the children's group and I explained "a guide to daily devotions" again to each child individually. Finally, children described what they

memorized and understood. They were interested in a guide to daily devotions without any complaints, and most children understood it well.

### **Evaluation of A Guide to Daily Devotions for Children**

The guide to daily devotions for children was short and simple and easy for the children to understand. For children to learn, they need continuous explanations. Through repetition, they are trained in acquiring something new.

### **A Summary of Setting up Children's Pasture Meeting Program**

The child-shepherd candidates had been trained on March 2 and 16, 2014. Once the children's Sunday worship was over, the candidates gathered together, but the little children, like 1<sup>st</sup> or 2<sup>nd</sup> grade, wanted to participate in the training. So, all the children who attended the children's worship took part in the children's leadership-training program.

After the child-shepherd candidates were appointed as child-leaders on March 30, 2014, in order to set up the children's pasture meeting program, I visited four pasture meetings for five weeks from April 18, 25, and May 2, 9, 16, 2014. Before I visited, the child-shepherd of each pasture meeting led the children's programs according to the children's pasture program guide. The adult-shepherd of each pasture greeted and welcomed me. I attempted to provide more detailed information on how to conduct the sessions. In part I of the children's program, the theme of sharing time was to share what children were grateful for during weekdays and what their prayer requests were. For the children's sharing, I asked the adults to decide a place, such as next to the piano or desk, and to encourage children to stand up when they share.

After the children's sharing, all adults and children prayed together, and the child-shepherd of each pasture meeting led the children pasture members to another room to do Part II of the children's program. The children's Bible teacher retold the Bible story delivered in the Sunday worship. Then there was a craft related to the Bible lesson. All children cleaned up, and they closed with a prayer. I gave authority to the child-shepherd to check the reward-stickers for the children pasture members.

### **Evaluation of Setting up Children's Pasture Meeting Program**

As indicated in a self-report (see Appendix U), all parents and children were very interested in the program and understood it very well. The adult-shepherds of each pasture wanted me to come to their pasture every week. This showed that the church needed more teachers, ministers or volunteers to assist the program because I was not able to deal with all programs for the Sunday worship and the pasture meeting. Setting up the children's pasture meeting program was very useful for both children and parents to have an opportunity to serve others and to communicate with one another through sharing time.

### **Delivery of the First Parent-Teacher's Sermon for Children: May 25, 2014**

On May 25, 2014, the first sermon of a parent-teacher – "Deborah" (Judges 4-5) – was delivered to all children at Sunday worship. The text of the Bible was about the life story of Deborah. Ten child-participants gave written comments through five-minute questionnaires (see Appendix V). Except for one child, almost all child-participants were "very strongly" dissatisfied with the sermon and did not understand the Bible lesson "very well." The main reason was the Korean language the parent-teacher used. They felt bored because the Bible story was too long and detailed. Most children did not want to



listen to the Bible story from a parent-teacher again. Only 10% gave positive responses; 90% responded negatively (see Appendix W-1). Three examples of comments, as well as the verbal feedback of the parent-teacher, were as follows:

“So boring and could not understand, because too much detail!” (5<sup>th</sup> grade)

“Boring! Not fun at all! We have no games! It does not matter how short or tall you are. Obey God always!” (3<sup>rd</sup> grade)

“The Bible lesson was nice because I also listen to God, just like Deborah.” (2<sup>nd</sup> grade)

“I was thankful for participating in the children’s worship. 70% of children looked concentrated on my teaching, but 30% were not interested. And I felt the linguistic gap. However, almost all children wanted to participate in the time we spent learning the Bible. Therefore, I had a great time.” (The first parent-volunteer feedback)

### **Delivery of the Second Parent-Teacher’s Sermon for Children**

On July 27, 2014, the second sermon of a parent-teacher – “Gideon” (Judges 6-8) – was delivered to all children at Sunday worship. This was about the life story of Gideon. Eight child-participants gave comments through five-minute questionnaires (see Appendix V). 37.5% of respondents felt bored, but 50% of respondents understood the Bible lesson, even though the second parent-teacher spoke in Korean. 50% of children agreed that they want to learn the Bible from the parent-teacher. 50% of children commented positively, 40% more than the first sermon of the parent-teacher (see Appendix W-2). Three examples of comments, and the verbal feedback of the parent-teacher, were as follows:

“It was boring because it was unclear. The lesson is to always trust God even though you are afraid.” (4<sup>th</sup> grade)

“I could not understand the story because she spoke Korean.” (2<sup>nd</sup> grade)

“I felt sad because the Israelites disobeyed God. But after they noticed that God was really cool, they started obeying God, so I felt happy.” (1<sup>st</sup> grade)

“It was hard and difficult. I did not know how to make the children focus on the sermon. Preaching is not easy. I appreciated better the efforts of ministers. I thanked them. This was an opportunity to understand our children and their generation.” (The second parent-volunteer feedback)

### **Delivery of the Third Parent-Teacher’s Sermon for Children**

On September 28, 2014, the third sermon of parent-teacher – “David and Goliath” (1Samuel 17:37) – was delivered to all children on Sunday worship. Ten child-participants gave written feedback through five-minute questionnaires (see Appendix V). Almost all child-participants were satisfied with the sermon and understood it well. They had fun, happy and nice. Even though it was difficult to understand Korean, they learned the Bible. They positively commented on the sermon of the parent-teacher (see Appendix W-3). Three examples of comments of children, and the verbal feedback of the parent-teacher, were as follows:

“You need to believe in God and be prepared. I learned that you need to just be prepared and nothing will be impossible. Grace’s mom was funny, nice, and pretty.” (3<sup>rd</sup> grade)

“I could not understand the whole story, but it was funny. I learned that David could fight with Goliath because he has God’s power. In the story David threw five rocks at Goliath.” (3<sup>rd</sup> grade)

“I do not know Korean. The lesson: Believe in God.” (6<sup>th</sup> grade)

“It was fun and exciting. The children laughed a lot and enjoyed my time with them. Also, teaching the Bible to children, including my two children, was meaningful. Even though I spoke in Korean, children loved to hear my Bible story.” (The third parent-volunteer feedback)

### **Evaluation of Three Sermons of Parent-Teachers**

The comments on the sermon of the first parent-teacher indicated that the sermon was difficult and uncomfortable because the parent-teacher spoke Korean. However, in

the sermon of the second parent-teacher, the negative comments were decreased from 90% to 50%. It was interesting that, even though the parent-teacher spoke Korean, the children understood the Bible lesson and began to enjoy it. The sermon of the third parent-teacher also showed that there was still linguistic difficulty. However, most children understood and enjoyed the sermon of the third parent-teacher, even though she spoken Korean. This indicated that communication and interaction with children could overcome the cultural and generational gaps between parents and children. This program was meaningful and useful in trying to communicate with children.

### **Feedback from Parent-Participants**

#### **A Summary of the First Parents' Feedback: May 12, 2014**

On May 12, 2014, the site team, parents and I had a follow-up meeting in the church after the Sunday worship. 87.5% of parent-participants positively commented through questionnaires (see Appendix X). 12.5% of parent-participants could not come because of personal reasons. Parents gave initial comments on the children's bible reading program which was begun the previous month. All feedback was positive (see Appendix Y-1), but only 37.5% of parents read the Bible with their children, another 37.5% of parents let their children read the Bible by themselves and 25% of parents did nothing. Most parents indicated that it was very meaningful because of establishing relationships with God and parents. 50% of parents felt their children regarded the Bible reading as homework. 40% of parents observed a transformation of their children in the home and in the pasture meeting. Two examples of parents' comments were as follows:

“I strongly recommend the Bible reading. When my son read the Bible, if I asked something, he liked answering the questions. My daughter liked the conversation with parents while she read the Bible story. The Bible reading is a way to

communicate with my children. And my children do daily worship, but I am not engaged in the time, so I felt that they thought this is homework.”

“I am really satisfied with the Bible reading of my children, because they are learning who God is. Our family had no conversation at home, but the Bible reading time makes our family talk with each other.”

### **A Summary of the Second Parents’ Feedback: July 13, 2014**

After worship on June 13, 2014, all parent-participants for this project responded to my site team and me in the second follow-up meeting through questionnaires (see Appendix X). The second feedback was focused on the pasture meeting because it had begun to change children’s attitudes and actions. They also gave comments on children’s spiritual activities at home. 37.5% of parents accomplished the Bible reading with their children, but most children did it by themselves. 50% of parents prayed with their children and 12.5% of parents let their children do daily devotions by themselves. Most parents felt the children’s nurturing program was useful because their children were very interested in the children’s pasture meeting. 87.5% of parents observed a transformation of their children in the pasture meeting because the children began to serve their friends, peers, parents and others. Their comments showed that they all have observed transformations of their children in their relationship with neighbors (see Appendix Y-2). I asked them once more to encourage their children and express their thoughts and emotions to them. Two examples of the second parents’ comments were as follows:

“Before the children’s pasture meeting was held, my children did not want to help or serve others, that is, there was lack of serving. But after the children’s pasture meeting began, they were transformed, because they were willing to serve others and take care of friends or parents. For instance, they helped the table setting for a dinner and rubbed my shoulders for my health. The most important transformation was that their prayer was changed.”

“Before the children’s program began, they watched TV, played games and used computers. But after it started, they began to share what they thank and what their

prayer requests were. Their relationship with friends became intimate and good because they tried not to fight with each other. They are learning interaction with others.”

### **A Summary of the Third Parents’ Feedback: September 14, 2014**

After worship on September 14, 2014, in the third follow-up meeting, all parent-participants gave written comments through questionnaires (see Appendix X). 37.5% of parents accomplished the Bible reading with their children, 12.5% “having a family worship,” 37.5% “praying together,” 37.5% “encouraging their children” and 12.5% “expressing their emotions to children.” Most parents participated in the pasture meeting. 75% of parents felt this program was effective because of the children’s pasture program and 25% because of having an intimate relationship with others. 87.5% of parents commented positively (see Appendix Y-3). Most children’s transformation was about serving neighbors, obeying parents, praying and recovering a relationship with parents. The parents have had positive experiences in nurturing children’s spirituality. Two examples of the third parents’ comments were as follows:

“This project was valuable and meaningful because it was an opportunity to consider my spiritual growth and my children’s spiritual development. I feel a sense of responsibility for my children’s spiritual formation. However, when parents force children to participate in various programs of the church, later on, children will leave the church. I think experiencing God and faith is important. Also, parents should be models for their children by having a good relationship with their children. Good relationship is significant in children’s spiritual education.”

“Through this project, I felt I scared my children and was sorry. I was not a good enough father and did not have a good faith. My daughter is sweet and has a soft heart, but I had hurt her feelings and had felt guilty about the favoritism that I showed my little son, loving him more than my daughter. I was sorry that I did not guide her and have a good relationship with her. Through the Bible reading with my daughter, I felt her wounded heart was recovered and she felt more comfortable with me. When I spend even a little bit of time with my children, being together makes the family healthy. Good relationship is a key point in children’s spirituality.”

### **A Summary of the Fourth Parents' Feedback: November 9, 2014**

On November 9, 2014, after the worship, parents, the site team and I had the fourth follow-up meeting in the church. 87.5% of parents gave written comments through questionnaires (see Appendix X); 12.5% of parents were not present. 37.5% of parents accomplished the Bible reading with their children, but most children did it by themselves. 50% of parents prayed with their children, and 12.5% of parents let their children do daily devotions by themselves. 87.5% of parents said that this project was effective and meaningful because it focused on relationships with God and neighbors through sharing their faith and life with their children. Most parents mentioned their children were very interested in the children's pasture program. They all have had positive experiences in nurturing children's spirituality (see Appendix Y-4). Two examples of the second parents' comments were as follows:

"Through this project, I was thankful that I could show and share my life and faith through family worship. And, I could better understand my children's cultures."

"I do not know how to express the transformation, but my children experienced freedom from their fear. Also, due to the linguistic barrier, I could not teach my children spiritually, but our family gathered together to read the Bible. Even though I still feel different languages are difficult, our family communicated better than before."

### **Evaluation of the Four Parents' Feedbacks**

The four sets of feedback from parents who participated in this project indicated that children's spiritual nurturing program was effective for two reasons. First, parents attempted to spend time with their children by reading the Bible, communicating and sharing their emotions and inner thoughts. Second, the children's pasture meeting program assisted children to develop their social skills by having relationships with

neighbors and serving others. This shows that children need both the social and spiritual activities in their spiritual formation. These interactions lead parents to understand the culture and the generation of their children and thereby children's spirituality.

### **Feedback from Child-Participants**

#### **A Summary of the Data Collected from the First Children's Feedback: May 18, 2014**

On May 18, 2014, all child-participants gave me written feedback through 10-minute questionnaires (see Appendix Z-1) after the children's worship.

30% of child-respondents said that when children worship, they felt "I am thankful that Jesus is here," and "I am with God and Jesus, and very excited and like hearing about God." 50% felt bored. 20% of children expressed their emotional response regarding the worship time, such as annoyed, curious, sleepy, energetic and fun.

60% of respondents understood the Bible story delivered in the Sunday worship, and 40% sometimes "yes" and sometimes "no."

Except for 20% of children-participants, 80% of children-respondents wanted to do physical activities such as craft, games, races, dance, baseball, basketball, drawing and arm-wrestling.

40% of respondents were negative (bored, so-so, horrible) about singing praises in the Sunday worship. 60% of children said, "I feel happy, joyful and thankful." 50% of positive respondents felt happy.

20% of respondents said that they did not understand some things in the weekly children's pasture meeting. But 80% of respondents were very excited and interested because of crafts, praises, learning the Bible and getting the stickers as a reward.

As their favorite craft, 10% of respondents liked to write and draw. 20 % of the children enjoyed crossword puzzles, and 70% word search.

30% of participants did not spend time with their parent for the Bible reading or prayer. 70% of children sometimes did such spiritual activities with their parents.

80% of children said that the Bible reading was good because there was the Bible reading chart to check their homework and thereby they could collect their stickers. 30% of respondents read the Bible on a regular basis. 50% of children read the Bible sometimes. 20% said, “I do not read the Bible yet.”

#### **A Summary of the Data Collected from the Second Children’s Feedback: July 20, 2014**

On July 20, 2014, all child-participants gave written feedback through 10-minute questionnaires (see Appendix Z-2) after the children’s worship. The teacher of the children’s group helped me.

70% of child-participants said that the weekly children pasture meeting helped them to understand/learn more about God and the Bible lesson. Moreover, they felt that the pasture meeting assisted them to love others more, even when they are annoying. Another reason they appreciated the pasture meeting was because it gave them courage and strength. 30% of child-shepherds said that doing the craft and sharing prayer requests was okay, but sometimes children pasture members did not listen to them.

50% of respondents took care of their pasture members by calming them down, helping with what the members could not do, setting up the table for a dinner and playing with younger sisters or brothers. 30% of participants tried to listen to the shepherds. 20% said they did not know how they felt.



40% of respondents were developing their relationship with their parents, because they spent time together singing and doing games like the Bible quizzes. 30% of children felt that nothing developed, because they did not have time to talk and they had no interest. 30% of respondents said, “I do not know yet.”

50% of participants said that they talked with their parents for an average of more than an hour, 30% of children said about less than 10 minutes and 20% no response.

20% of participants said that they did not care about their feeling or emotion when they talked to their parents. 30% of children felt annoyed, 10% curious, and 40% good because they could talk to their parents.

40% of respondents were having daily devotions at home by themselves or with their sisters/brothers. They felt happy and had fun. 30% of children sometimes did it and 20% did not engage in devotion time.

#### **A Summary of the Data Collected from the Third Children’s Feedback: September 21, 2014**

On September 21, 2014, all child-participants gave written feedback through 10-minute questionnaires (see Appendix Z-3) after the children’s worship.

50 % of respondents said that they liked the Sunday worship because they felt that Jesus is with them when they sang songs and learned the Bible. 30% of children felt that sometimes the Sunday worship service was great but sometimes boring. 20% answered that they did not like or sometimes liked it because they recognized they should like it and they wanted to enjoy it but did not know how to make it fun.

70% of children-participants said they understood the sermon, 30% sometimes, and 10% felt it was difficult to understand the Bible lesson.

As follow-up activities of the Sunday worship, the Bible verse memorization and storytelling were implemented from July. 70% of respondents did not like the Bible verse memorization; on the other hand, 70% of participants liked telling the Bible story. 30% of children felt that the Bible verse memorization was hard because it was long, but they liked it.

When children sang praises in the Sunday worship, 70% of respondents said that they felt good, excited, and happy because they think God is with them. 30% of children felt bored.

About a daily worship assignment, 40% of child-participants sometimes had daily worship time with their parents, 30% by themselves and another 30% never did.

Except for 30% of respondents, 70% showed positive responses about the weekly children's pasture meeting. They tried not to fight with others or sisters and brothers and made an effort to be kind and nice. But after the children's craft was over, they did not know what to do. They prayed for the members of the pasture meeting and each other. 30% of children mainly complained that they wanted new members, that is, new friends. The craft that the teacher handed out was easy. Because of this, they were not interested.

#### **A Summary of the Data Collected from the Fourth Children's Feedback: November 6, 2014**

On November 6, 2014, all child-participants gave written feedback through 10 minute-questionnaires (see Appendix Z-4) after the children's worship.

Except for one child, 90% of children positively responded about the Bible reading. 70% of respondents answered "I felt good," because they felt "God is with and the Bible is about God." 10% of respondents mentioned God who took their sins away and 10% felt like they should obey the Word of God.

When children have daily devotions at home, 75% of respondents felt happy, and joyful, and 25% nothing. About 40% of children spent time with their parents for the daily devotion.

When children serve their pasture meeting as shepherds or members, 50% of respondents felt useful and helpful, because they learned the Bible. Moreover, they could understand their teachers because they felt teaching others was difficult. 50% of children had no response.

When children talked with their parents, 70% of children felt comfortable and happy, but 30% of respondents did not spend time talking with their parents.

### **Evaluation of All Four Children's Feedbacks**

The four sets of feedback from children denoted the need for various activities in the Sunday worship service. Although they understood the Bible story well, they desire to be engaged in numerous physical activities such as crafts, games and drawing. From this, various follow-up activities for children should be developed and implemented. In the relationship with parents, even though they did not spend so much time with their parents, there was a growth of relationships between children and parents. This shows that quality of time is more important than amount of time in the relationship with children.

After the time to watch the Bible movie was added, children became more interested in the Sunday worship. Visualizing the Bible was effective to develop children's spirituality. The children's pasture meeting has positively influenced their behaviors and attitudes. However, children required different crafts in accordance with their age. The huge gap in the children's ages is one of the difficult issues in improving the children's pasture meeting program. The Bible reading and daily devotions helped

children to think about God in every circumstance. Therefore, in children's spiritual formation, the Bible, the worship and group activity are all significant elements in bringing about their whole development.

### **Overall Evaluation**

The children's spirituality programs at NYPKC are focused on establishing intimate relationships between God and children to nurture children's spiritual formation and between children and parents, as well as others in the faith community, to overcome the cultural and generational barriers between them.

The pre-survey indicated that most parents were unconcerned about the importance of having a good relationship with neighbors and parents in children's spiritual formation. However, after all programs were implemented, 87.5% of parents said that this project was effective and meaningful because it helped children to establish meaningful relationships with God, neighbors and parents by sharing their faith and life in community. Finally, over 50% of parent and child-participants found positive aspects of this project. The most positive aspects were that children themselves tried to do spiritual activities such as prayer, Bible reading and daily devotions, and parent-participants spent time with their children by becoming aware of the importance of children's spiritual formation. Overall, this project was evaluated as an effectual program for children's spiritual development.

## **CHAPTER 6**

### **TRANSFORMATION**

This project focuses on children's spiritual formation in NYPKC, which helps children develop an intimate relationship with parents to overcome the intercultural and intergenerational barriers between the first-generation immigrant parents and second-generation Korean-American children. Transformation is the ultimate goal of this project.

Parents who participated in this project have learned the significance of reading the Bible on a daily basis as a family and of communicating with their children through reading the Bible together. Children's spirituality in NYPKC was formed through Bible-centered, intimate relationships with God, parents and friends.

The programs of the weekly children's pasture meeting brought about two positive results. First, children began to serve and help peers and parents, and their social skills developed. Working together in a community transformed children from being self-centered to other-centered. They tried to do nice things for their friends and parents, and they made an effort not to fight and complain. Through serving others, they practiced love of God. Second, when children shared their prayer requests, parents could understand their wishes and desires as well as their inner struggles. Parents' faith was shared with their children and was passed down to the children's generation. Because of this, children began to express their emotions and thoughts. Therefore, engaging in a faith

community like the pasture meeting brought about individual psychological and spiritual growth and transformations.

In other words, children learned how to have relationships with others in the community. Bernard Loomer, process theologian, defines “relational power as the capacity both to influence and be influenced by others...(It) involves both a giving and a receiving.”<sup>132</sup> The relationship with others is a power to give and receive influences. Through mutual empowerment, both children and others are relationally intertwined to influence and receive influence.<sup>133</sup> This relational power can bring about intimacy to understand and accept differences between oneself and others. So, establishing intimate relationships with God, parents, and friends is one of the significant elements in children’s spiritual formation.

Most parents became more aware of their relationship with God and their children. They attempted to establish a good relationship with their children and to be a model for them by spending time with them. From this togetherness, the rich interaction between parents/adults/teachers and children provided emotional and spiritual support and resources for children. Ron Best, professor of Education at the University of Roehampton (London), addresses the importance of the emotional development that may be a pre-requisite for spiritual experience because emotions are always related to someone or something.<sup>134</sup> Providing for the emotional needs of children enables children to enter into a richer relationship with God and neighbor.

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<sup>132</sup> Kathlyn A. Breazeale, *Mutual Empowerment* (Minneapolis: Fortress Press, 2008), 9.

<sup>133</sup> Breazeale, *Mutual Empowerment*, 10.

<sup>134</sup> Ron Best “Emotion, Spiritual Experience and Education: a Reflection,” *International Journal of Children’s Spirituality*, vol.16, no. 4, (November 2011): 361-68.

The relationship between teachers and children has also significantly improved. When teachers prepare the children's worship service, children are willing to assist teachers who carry the instruments from the second floor to the first floor. Unbelievably, they enjoy such times even though some instruments are heavy. Also, The rearrangement of the Sunday worship orders has transformed the worship environment. Children come to worship with more wholehearted excitement and concentration. Especially, their hymn-singing has become impressive because they sing loudly and passionately. In addition, the spoken prayer of children is well-developed in the worship time because they now speak out in their prayer. In general, they had never enjoyed the spoken prayer, but now they do. As for the follow-up activities, writing and sharing their feelings enables children to express their inner thoughts, and they become comfortable expressing themselves.

As a result of this project, the senior pastor began a program of reading the Bible with children, and the intercessory prayer meeting of the minister and teachers of the children's group has continued on a regular basis. The whole church has become more interested in the children's spiritual formation.

The most significant change is that children pray and ask God with the question "What would Jesus do?" when they face difficulties and troubles. They think of God and continue to recognize their relationship with God. Recognizing God leads to an intimate relationship with God. Children's spiritual formation removed the limitation of children's age and allowed children to learn love of God and neighbor in a relationship between self and others. Both children and parents/neighbors are influenced and transformed by the

relation between them, and intercultural and intergenerational barriers between parents and children have been reduced.

In conclusion, children learn through encounters with parents, siblings and significant others.<sup>135</sup> In particular, the intimate relationship between children and parents brings about spiritual, social and emotional growth because this helps children develop social skills, identity formation and emotional communications. From this, both parents and children overcome the intercultural and the intergenerational gaps between them. Therefore, awareness of the importance of children's spiritual formation is a crucial transformation in NYPKC.

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<sup>135</sup> Joyce E. Bellous, "The Educational Significances of Spirituality in The Formation of Faith" in *International Handbook of the Religious, Moral and Spiritual Dimensions in Education*, eds., Marian de Souza et. al., 171-83 (Dordrecht, The Netherlands: Springer, 2006), 178.



## **CHAPTER 7**

### **MINISTERIAL COMPETENCIES**

The members of the site team were asked to assist and support this project. They would assist in organizing and shaping the implementation of the demonstration project, provide an assessment of my ministerial competency, and determine three areas for my ministerial growth while doing this project. These ministerial competencies were evaluated through the site team's observations in the young adult pasture meeting and in the church. In the last site team meeting, they gave comments regarding my ministerial competencies as "theologian," "religious educator" and "spiritual leader." Each competency includes the team's assessment, my response and plans for future growth.

The site team was comprised of five members. They were: Jane Jang, nurse, one of the leaders in the young adults' group, teacher of the Sunday school for more than 15 years and holder of a Master's degree in psychology; Peter Choi, one of the leaders in the young adults' group and assistant teacher of the children's group; Jason Kwon, assistant teacher; Sarah Kim, teacher of the children's group for more than five years, educator, staff of the children's group in one of the mission communities, and a graduate in clinical pathology; and Karen Leahy, author of "The Summer of Yes: An Ex-Nun's Story," editor and reader. They were willing to dedicate their time and pray for this project and me.

The site team and I had seven meetings in the house of the leader of the site team on October 27, 2013, November 2, 2013, March 2, 2014, April 6, 2014, June 7, 2014,

August 3, 2014, and November 16, 2014. Each time we met, we discussed possible activities and programs for this project and reviewed the process of my ministerial competencies.

At the first site team meeting on October 27, 2013, I informed the site team about the Competency Assessment. On November 2, 2013, Jane Jang opened the site meeting with prayer. After the site team members received “the Assessment of Candidate Competency” form, I left the room, and they took time to discuss my competence following the guidelines of the assessment. About an hour later, I was called into the room and they shared their assessment of my competence with me. I agreed with their assessment. This entire assessment process was a challenge to me and at the same time was helpful for my spiritual and ministerial growth. The summary of the site team’s assessments of my ministerial competencies and their feedback is as follows:

**As Theologian**

**Assessment:** Minister Kim understands the doctrine of the church, has a background of the Biblical studies and theological knowledge. She attempts to reflect her experiences and lifestyles with biblical perspectives.

**My Response:** I agree that I need to broaden my worldview as theologian, by focusing on the social and cultural dimensions of the interpretation of the Bible.

**My Plan:** To improve my ministerial competency as theologian, I will pay more attention to the social and cultural dimensions of children’s spirituality. I will choose three strategies: study of the Biblical worldview to broaden my own worldview, study of a theology of children’s spirituality and participation in a house church conference.

**As Religious Educator**

**Assessment:** As a religious educator, Minister Kim is adept at supervising and training children and teachers of the Sunday school. She has the ability to involve the congregations in children's programs and attempts to teach children from a biblical perspective.

**My Response:** I agree that I need to develop the qualities of a religious educator by studying resources of children's programs that emphasize spiritual formation of children and by interacting more with children/parents.

**My Plan:** To develop my ministerial competency as a religious educator, I will attempt to create programs of effective religious education on children's spirituality. In order to fulfill this, I need to understand and study developmental stages of children through psychological articles or materials. While collecting extensive resources for children's spiritual formation, I will try to integrate all sources to interact with children and parents and to help children's spiritual growth.

#### **As Spiritual Leader**

**Assessment:** Minister Kim is a good spiritual leader to guide others. She knows the significance of spiritual practices and endeavors to take more time to continue an intimate relationship with God. She goes to "dawn worship" every day.

**My Response:** I agree that I need to keep growing as a competent spiritual leader by taking care of my physical and spiritual health.

**My Plan:** As a spiritual leader, I will develop my spiritual identity that impacts a spiritually renewed self so that I may lead children more effectively. The strategies for this are to read relevant literature, practice spiritual self-care (devotional time), exercise for physical care and have a devotional time on a regular basis.

After careful observation for a year, in the last site team meeting on November 16, 2014, members of my site team provided the following feedback about my improvements or the areas that still require further growth.

#### **As Theologian – Comments**

“I have served as a teacher for five years and observed her growth. When she preached, it was a little difficult for children to understand her sermons. There were only spiritual interpretations of the Bible. Nowadays, she tries to describe the social and cultural contexts of the Bible. So her teaching has become a little more interesting.”

“I felt she is broadening her thoughts. She readily accepted various opinions of others, and the Bible was her norm of thinking.”

“Through the house church conference for children’s pasture meeting, she has learned a variety of things. She shared what she has learned with the church members. With the theological understanding of the children’s program, she set up the new program of the children’s pasture meeting without any problem or issue. She had emotional stability as a theologian.”

“As a theologian, she tried to study the Bible and focus on reducing the age gap between the older and younger children. She still feels it was difficult to deal with the issue.”

#### **As Religious Educator – Comments**

“As a religious educator, she made an effort to understand children by studying the developmental stages of children, by watching educational programs of children and by collecting various materials. And she used various sources in the Sunday worship. Children in the church like watching the Bible movie.”

“She looks like a religious educator. In the young adults’ meeting, she still uses children’s language so that members sometimes feel uncomfortable. But I understand her speaking style because she has taught children for almost 20 years.”

“She is good at communication with children, because she tries to understand children from their perspective. In the young adults’ group, she sometimes shares what she studied about children’s spiritual education. All members like to hear new information and knowledge of children’s spirituality.”

“She wants to extend more programs for children’s spiritual growth. For instance, there are certain schools such as discipleship training school for children, mission

school and, of course, Bible study school. These are not programs of a short period, but long-range programs. She became more passionate on children's spiritual education."

### **As Spiritual Leader – Comments**

"As a spiritual leader, she tries to have a devotional time and concentrates on God on a regular basis. But she could not do it regularly. She prays for an intimate relationship with God, including becoming a healthy person spiritually and psychologically. I encourage her."

"Before she began this project, she wanted to recover her spiritual health. I think she has been healed and attempts to live by prayer. Also, she started exercise for her physical health. She really hates exercise, but she began to take care of her spiritual and physical health."

"She always said that a teacher is so important in nurturing children's spirituality, and the teacher should first continue to develop one's spirituality. This is influential. I agree with her opinion. She is learning the issue of spirituality."

"Throughout the process of the demonstration project, she recovered emotionally a little bit. When she faces difficulties, she can smile and overcome the troubles. I hope she continues to develop her spirituality as a spiritual leader."

I am grateful for their positive feedback regarding my competencies. My site team members will continue to support my ministry of children's spiritual formation. I am also thankful for their assessment despite busy schedules. In order to improve my ministerial competency, I still need to work on the areas above. I hope I can move forward in those areas more effectively.

## **CONCLUSION**

The second-generation Korean-American children ages 6-11 of New York Peace Korean Church live in two cultures and generations. They have been living in the American culture since they were born in America and, at the same time, they live in the Korean culture from which their parents came and which they try to teach their children about. This situation often causes the children to experience identity crisis from an early age.

This identity crisis of the Korean-American children is connected to negative issues, such as young Korean-American Christians deserting the Christian faith and destructive/regressive personal and social behaviors when they reach adolescence or adulthood. Such current trends of the younger generation will make their future church attendance half the size it is today.

In order to reduce the negative impact of such intercultural and intergenerational differences and in order not to lose Christian children of the next generation, this demonstration project has focused on the improvement of the relationships between Korean-American children and their parents and between the children and other members in the weekly pasture meetings. The project includes a variety of activities for children and parents to spend time together and various attempts to integrate cultural differences. The project has developed various relationship-oriented programs as a part of children's

spiritual formation. Through this socialization and acculturation in faith communities, children are expected to construct and establish a deeper, intimate relationship with God.

The children of NYPKC have changed to some degree and are still changing in their way of thinking and values. They have become more sensitive to other people's needs and interactive with others on a more personal and intimate level. What is more, sharing time together in the pasture meeting satisfies their psychological/spiritual needs in the relationships with their parents. This has led children to better understand and integrate two cultures and generations.

However, there are still unresolved problems, such as insufficient number of teachers for the follow-up activities, a language barrier between children and parents, and parents who are indifferent to their children's spiritual growth even though this project has been implemented for over seven months.

In conclusion, at the center of children's spiritual formation there is togetherness with parents, others and God. Children integrate intercultural and intergenerational differences through being with their parents. By doing so, they come to form their identity and spiritual identity. In the process of identity formation, parents play a significant role in interacting and having conversation with their children. Sharing their life and faith together is a key point of children's spiritual formation. Therefore, establishing intimate relationships through the relational connectedness between children and parents affects the holistic growth of the second-generation Korean-American children by overcoming cultural, generational and relational limitations.

## **APPENDIXES**



**Appendix A**  
**PROJECT PROPOSAL**

**Spiritual Formation of Korean-American Children  
at New York Peace Korea Church (NYPKC)**

**By**

**Sung Hee Kim**

**DEMONSTRATION PROJECT PROPOSAL**

**New York Theological Seminary**

**2013**

**Challenge Statement**

New York Peace Korean Church is one of the Korean immigrant churches located in Queens and has participated in a “House Church Ministry” for 8 years. As a minister of the children’s group, I have observed the children grow older; the more middle and high school students rapidly decreased and are not engaged in a religious life. Even the children, second generation Korean Americans are averse to attending the main Sunday worship service with all congregants who are the first generation immigrants, because of different language, environment, and worship style. Therefore, this demonstration project will examine a process to reduce intergenerational barriers through spiritual formation of second-generation Korean-American children.

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## **CHAPTER 1**

### **INTRODUCTION TO THE SETTING**

New York Peace Korean Church that I attend was launched as a non-denominational church in January 1980 by an elder and forty church members. The Church is currently located at 50 Ascan Avenue in Forest Hills Queens, Rev. Kwan Hyun Ahn who was educated in the Korean Presbyterian School was inaugurated as a senior pastor in February 1997. In 1998, NYPKC united with Isaac Church. In 2006 the church started “House Church Ministry” with twelve leaders and in 2007 NYPKC became a lead church of New York Korean house churches.

The teaching and preaching of the church before House Church Ministry seemed to be focused on the relationship with God to be God’s disciples. On the other hand, after House Church Ministry started; the church pays attention to more practically enjoying the kingdom of heaven on the earth by living the life of the disciples. “House Church Ministry” is both “Ministry” and “Programs” for spiritual maturity of NYPKC congregation, including children. The conversion of the traditional church into House Church has influenced the spirituality of NYPKC congregation by experiencing God in their daily lives and overcoming the limitation of the religious church life.

According to the explanation of the house church ministry headquarters,

1. The purpose of the House Church is to recover vitality of the first century church’s faith community.

2. The House Church overcomes the limitations of a passive religious church life that only focuses on worship formation and Bible study based discipleship. The House Church is geared towards witnessing to unbelievers and in so doing, fulfilling the church's original purpose of "saving the lost and making disciples of Jesus Christ." The House Church accomplishes this by helping unbelievers to accept Jesus as their Lord and Savior and by inviting unbelievers to be true disciples through servant hood.

3. The House Church is led by a layman who acts as a shepherd and carries out many of the responsibilities of a full time pastor. The House Church is composed of 6 to 12 members who meet together on a weekly basis at member's home. It is a faith community which engages in the Christian acts of worship, education, fellowship, witnessing and mission.

4. The House Church model divides the tasks of the local church in accordance with biblical principles (Ephesians 4:11-12). The model ordains a head pastor as an overseer of the whole faith community. The head pastor focuses on preaching, praying and training laymen to carry out the tasks of witnessing, visitation, and counseling. The laymen carry out these House Church tasks along with other church ministry activities in the church. The goal is to build an effective faith community.

5. The layman gains understanding and becomes a partner with the head pastor by experiencing the pastor's tasks through the successes and the adversities of serving the House Church members.

6. By sharing honest prayer requests and by experiencing the grace of answered prayers, the House Church members experience the living God and live transformed lives. The House Church calls for and provides an environment to nurture members as they learn to practice scripturally based living and in so doing members become true Disciples of Christ.<sup>1</sup>

As it mentioned above, the House Church Ministry has enough values to transform the theological paradigm from knowledgeable belief to practical life which actualizes Christian faith.

The mission statement of NYPKC is as follows:

"To facilitate and model for all the churches in the world

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<sup>1</sup> House Church Ministry Information, What is House Church Ministry [Nd]  
<http://www.housechurchministries.org> (assessed October 7, 2013).

<sup>2</sup> "Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace and was

the Recovery of the Biblical Church.”

The mission of NYPKC is to help all the churches in the world to recover the Biblical Church based on Acts 9:31.<sup>2</sup> All congregations of NYPKC, therefore, attempt to fulfill Acts 2:46-47<sup>3</sup> in their lives. They continue to meet together and share food in their homes and get together, praising God. As a result, the Lord increases those who were being saved.

In detail, each Friday or Saturday evening, each group called “pasture” gathers together at home of a group leader called “a shepherd.” NYPKC members focus on unbelievers (called “VIPs” meaning “very important persons”) who belong to each pasture. The mission of NYPKC begins with service by taking care of them, providing their needs, and feeding them. Because of the purpose of saving the lost, serving VIP in the pasture meeting is a large proportion of the NYPKC mission. Korean immigrant churches generally have a Wednesday and Friday evening worship service. However, NYPKC has no weekday worship service, because of the importance of pasture meeting. After VIPs become believers, their transformed lives challenge all pasture members and allow them to experience God. Thus, a shepherd and an assistant shepherd of each group have a lot of testimonies.

The basis of life experiencing God is “meditation” or “devotional time” meaning to have a quiet time with God and the Bible. From this, NYPKC members practice life hearing and following the voice of God in their daily lives. The spirituality of NYPKC is

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<sup>2</sup> “Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace and was strengthened. Living in the fear of the Lord and encouraged by the Holy Spirit, it increased in numbers. Acts 9:31”

<sup>3</sup> “Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved. Act 2:46-47”

understood as knowing the will of God and obeying God. In the pasture meeting, they often experience God in the relationship with VIPs, unbelievers, but not all members.

As a geographical characteristic, Forest Hills is in central Queens, a community or populated place located in Queens County at latitude 40.716 and longitude 73.85.<sup>4</sup> More specifically, it is on the corner of Greenway North and 23 Ascan Ave of Forest Hills Gardens. Well known places near the church include Austin Street, which is the big shopping drag, Metropolitan Avenue which is more residential, and Queens Boulevard which is car-busy.<sup>5</sup> For parking, Austin Street is tight, and on Queens Blvd, there is a metered spot, and in the Gardens, parking by permit.

NYPKC offers two Korean worship services each Sunday; 1 p.m. and 2 p.m. 1 p.m. service is for all teachers and ministers includes a short hymn and sermon from the senior pastor. 2 p.m. service as a main Sunday worship service of NYPKC includes praises, offering, sermon, and prayers. The total membership of the church is approximately 110 including children and the average Sunday worship attendance is about 95 persons. The demographics are more specifically: males: 30, females: 40, and children and youth total about 25. The Church members, including all children are Korean, even the children's group. All the children are born in America, so they are Korean-American; making the Korean population rate is 110 of 110, 100%. The church members seem to be low to middle class, however, many church members are on the average more highly educated and more likely to have professional occupational credentials.

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<sup>4</sup> "NY HomeTownLocator," (Nd) <http://newyork.hometownlocator.com/ny/queens/forest-hills.cfm#directory> (accessed July 5, 2013).

<sup>5</sup> John Roleke, "Forest Hills-Community Profile," *About.com Guide* (Nd), <http://queens.about.com/od/neighborhoods/p/foresthills.htm> (accessed July 5, 2013).

The bilingual (Korean-American) Sunday worship service for children is operated from 2 p.m. to 3:30 p.m. including a group activity or the bible study or craft. The total members of children are approximately 20 and the average Sunday worship attendance is about 15 persons. All the children are Korean-American who is born in America and their age is from 6 to 11 years old. Every Sunday children's group teacher and minister is required to set up all equipment for the worship service, because the trustee office is on the second floor and the children's sanctuary is on the first floor. All instruments for the children's worship service are stored in the trustee office on the second floor, because the church has no storage rooms. Every Sunday, all equipment and materials for the children's worship service are carried from the second floor to the first floor. After the worship service is over, everything used in the children's worship is moved to the second floor by someone. On Sunday, children often play in the gym with teachers.

On Easter, Children's day, Thanksgiving Day and Christmas day, four times a year, at NYPKC all congregants from babies to adults have a joint Korean worship service. Even though there are the children and youth groups, the language spoken during the worship service is Korean and worship style is focused on adults. After the joint worship service is completed, the children's question is "when do we worship today?" They seem to think that the Korean worship service is not for them and they prefer English worship.

Over the past years, I as a bilingual children group minister, yet Korean, have been preaching the importance of the relationship with God by focusing on hearing the voice of God. I have practically attempted to practice feeling God and listening to God's words by saying nothing and sinking into silence. In the children's worship service, we,



including children and teachers, focus on God with quiet praises. Sometime after, all children are asked to share how they felt in the quiet time with God. Four or Five children first raise their hands to talk about their emotions or feelings. One-third of the children positively reflects on their experience of the quiet time and is fond of it. However, another one-third wonders very much if God can speak to us, the children. The rest of them are strongly uninterested and disengaged in sharing their feelings. Second generation children of NYPKC mostly seem to consider that it is difficult and boring, however, few children have experienced it.

Children also have a weekly (pasture) meeting with their parents and others. Among fourteen adult meeting groups, four to six meeting groups approximately include three or four children each group. As I mentioned above, adult programs for the meeting are well organized. However, the programs for the children in the House Church Ministry have not been operated in NYPKC. In the pasture meeting children are allowed to play freely on their own and for them the time of the pasture meeting is just time to play. That is, there is no one who takes care of them, and no particular programs. They all have a dinner altogether with adults. After that, children move to another room to play electronic games (Nintendo, DS, etc), or use a computer or their parents' cell phone. After they often fight with each other, they promptly come to their parents and tell on their friends who fought with them. Because children come to see their parents at any time, adult programs frequently are disturbed and interrupted by children.

Accordingly, I would like to put children's own programs in the children's worship service and during the weekly pasture meeting to develop their spirituality.

In order to establish a children's worship service/a weekly pasture meeting and nurture the children's spiritual formation, I will examine a spiritual developmental process of children to understand and learn God, which will focus on the life experiencing God through the word of God and showing love of God to VIPs (nonbelievers) in the weekly pasture meeting and in the children's worship service. Therefore, two different generations share life, time, and faith of each other by establishing a children's Sunday worship service program and putting a parent-children's weekly meeting program for children's spiritual formation.

## **CHAPTER 2**

### **PRELIMINARY ANALYSIS OF THE CHALLENGE**

#### **Challenge Statement**

New York Peace Korean Church is one of the Korean immigrant churches located in Queens and has participated in a “House Church Ministry” for 8 years. As a minister of the children’s group, I have observed the children grow older; the more middle and high school students rapidly decreased and are not engaged in a religious life. Even the children, second generation Korean Americans are averse to attending the main Sunday worship service with all congregants who are the first generation immigrants, because of different language, environment, and worship style. Therefore, this demonstration project will examine a process to reduce intergenerational barriers through spiritual formation of second-generation Korean-American children.

I as a Korean minister of the children group of NYPKC have participated in the House Church Ministry for the past six years. The core value of the House Church Ministry is to save the lost and to make disciples (Matthew 28:18-20). In order to fulfill it, Matthew 6:33 are declared as the primary scripture of NYPKC; “But seek first his kingdom and his righteousness, and all these things will be given to you as well.” The purpose and direction of spiritual life is first to seek his kingdom and his righteousness, and then God gives us all these things that we need. The theology of NYPKC begins at seeking the will of God, namely listening to the Word of God and includes servant leadership coming from serving (Mark 10:42-45). The Word is God’s revelation and God’s ongoing self-communication to humanity.<sup>6</sup> The Word is a living proclamation that

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<sup>6</sup> Howard W. Stone, *Theological Context for Pastoral Caregiving* (Binghamton, NY: The Haworth Press, Inc., 2007), 41.

occurs in a specific situation.<sup>7</sup> In any and every circumstance, God is the God who speaks to us and we must be prepared to hear the Word. These are one of the significant elements of spiritual formation of NYPKC. Therefore, for the past decade NYPKC members have developed their spirituality based on the life listening to the Word of God and experiencing God.

However, when it comes to children's spiritual formation of NYPKC, there are two issues. First, there are no programs for children's spiritual development except for the Sunday worship. Because children are just as much spiritual beings as are the adults in their lives,<sup>8</sup> various programs are required for children's spiritual development. From the biblical perspective, Jesus placed a child in the midst (Matt. 18:2). Donald Ratcliff, an expert of children's spirituality, states that adults have a responsibility to nurture and guide children, because children have incredibly high value as products of God.<sup>9</sup> We all, parents, teachers, and other adults, are concerned to develop children's spirituality. Here, is the second issue, NYPKC's children are placed in different educational environment, because they are the second generation Korean-American children who are born in America and their parents are nurtured and educated in Korea. The first generation of the Korean immigrants raises their children to know the language, traditions, culture, and thoughts of Koreans, because many first generation parents desire to communicate with their children and to share their thoughts. For instance, Korean parents attempt to teach their children to bow politely, not waving goodbye with hands, because parents consider "giving a bow" more courteous and respectful. On the other hand, second generation

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<sup>7</sup> Howard W. Stone, *Theological Context for Pastoral Caregiving*, 42.

<sup>8</sup> Donald Ratcliff, *Children's spirituality* (Eugene, OR: Cascade Books, 2004), 7.

<sup>9</sup> Donald Ratcliff, *Children's spirituality*, 10.

Korean-American children at school or society speaks the language, lifestyles and customs of Americans, for the Korean-American children are exposed to two different cultures and environments.

In this way, different educational environment of the parent generation also influences spiritual nurturing for their children. The more the parent generation spiritually emphasizes and nurtures their own ways and traditions to their children without understanding the second generation, the more the second generation becomes reluctant to learn and embrace faith of their parents. As a result of that, because of spiritually different educational environment, first generation, *parents* came to lose an opportunity to share their faith and life with the second generation, *children*.

According to Sharon S. Kim, a professor of sociology of California State University at Fullerton, second-generation Korean-Americans are situated on the margins of multiple cultures. However, they who exist on the borders are viewed as an advantageous position for it affords them with a unique vantage point from which they can view and incorporate diverse cultural expressions of Christianity in forming their own spirituality.<sup>10</sup> They are in tremendous potential, because they are able to absorb two zones, Korea and America. Even though they are physically, spiritually, and culturally in borderlands, potentiality to create new territory is given to them.

Here, I raise some questions. How does the first generation develop children's spiritual potentiality? How do they pass on their spiritual inheritance to the second generation, *children* who are raised under different environment? In order to nurture children's spirituality, some questions are asked. "Is spirituality affected by different

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<sup>10</sup> Sharon S. Kim, "Hybrid Spiritualities: The Development of Second Generation Korean American Spirituality," *Journal of The Sociology of Self-Knowledge* 4 (Summer 2006): 225.

generation or educational environment?” “Is the education and discipline of faith applied to all generations?” “How do the second-generation Korean-American children understand God of the first generation, parents?” “How do they recognize the life listening to the word of God as a core value of the house church?” “How do they who have two identities understand the doctrine learning about the only one God?” “How is spiritual formation of children formed and trained? “How does the minister approach the training of spiritual formation for the second generation?”

The system and organization of “House Church Ministry” includes various Bible studies for adults to learn the Word of God and to live with the Word. On the other hand, children and youth group have no programs relating to the Bible study on Sunday or in the pasture meeting. NYPKC has a high rate of new believers as much as the rate of existing believers. After the House Church Ministry is launched, the number of new believers has increased and as a result of it, the number of children who participate in the Sunday worship service has also been increased.

With these questions that I have mentioned above, a change these problems require is to reorganize time spent in Sunday worship service. First, children worship service is offered from Sunday 2 p.m. to 3:30 p.m., but during one and half hour, there are a few activities except for worship service. Children worship service should include activities focusing on the Word of God, the Bible story telling of the Sunday worship, because no programs are operated to assist children’s effective learning and understanding. Second, in the weekday pasture meeting, children are required to have some programs for their spiritual formation. Third, three ingredients of spiritual development such as the Bible reading, prayer, worship, are a basis of the life seeking

and obeying the will of God and with these, some programs to be trained together with both parents and their children is needed.

My expected outcomes from this project are that children will develop their own spirituality and experience God. They will be also trained in listening to the word of God and serving others and parents. The supplemented programs of the Sunday worship service and the pasture meeting will enhance children spiritual formation and enable them to share their identity/life/faith with their parents, and shared spirituality of the first and second generation ultimately helps the whole family altogether to live by fulfilling the kingdom of heaven on the earth.

The resources I have will come from the children pasture seminars of the House Church, the House Church Ministry headquarters, information and materials of children spiritual development and awareness.

My site team has embraced this challenge as appropriate and relevant to this ministry. To seek first his kingdom and his righteousness, in any and every circumstance, we from the children to adults must be prepared to hear and experience the Word of God for the spiritual formation. Such a Christian life allows all believers to enjoy and build the kingdom of God on the earth. Therefore, dealing with this project subject, children's spirituality shed new light on the *children* ministry for the next generation.

## **CHAPTER 3 PLAN OF IMPLEMENTATION**

### **Goals and Strategies**

**Goal 1:** To raise awareness among the children's Sunday school parents of the importance of children's spiritual formation and the need for programs that could develop spirituality program for children.

**Strategy 1:** Conduct a survey to identify how parents understand children's spirituality.

**Strategy 2:** Prepare and deliver a series of four sermons - two sermons for children and two sermons for adults - that include the Bible story of the life listening to the Word of God, reflecting on relationships with God and others.

**Strategy 3:** Coordinate a workshop or seminar to introduce children spiritual formation to parents, followed by a group discussion.

**Evaluation of Goal 1:** The survey will be conducted to all parents, 1-5th grades children, congregants to introduce the importance of spiritual formation for children. After all strategies have been completed, at least 30% of parents who have participated in a survey and a workshop will gain new



information and understanding on this subject.

**Goal 2:** To recruit a team for this topic, at least eight parents, ten children including four children leaders, and one teacher will support and help this program.

**Strategy 1:** To select participants, a questionnaire will be used in parents' meeting and in the children group. This will identify those who are willing to participate in this program.

**Strategy 2:** An orientation will be given to selected participants - parents and children - by providing information and materials of principles and applications on the Biblical faith education. This would be employed as spiritual disciplines in the home and the church.

**Strategy 3:** For monthly follow up with parents and teachers, face-to-face, e-mail, and telephone would be utilized to determine progress and recognize problems that they face.

**Evaluation of Goal 2:** As a result of these strategies, at least 19 people including parents, teachers, and children are all trained and participated in children's spiritual disciplines. Throughout the period of the project, at least 50% of child and parent-participants will positively comment on this program.

**Goal 3:** To establish a spiritual foundation for children in the Sunday worship and in the weekly pasture meeting.

**Strategy 1:** Prepare four activities for children to express and share their inner thoughts and emotions after the children's Sunday worship is over.

**Strategy 2:** Provide a Bible reading chart.

**Strategy 3:** Provide a guide to daily devotions at home.

**Strategy 4:** Provide the children's pasture program in the weekly pasture meeting.

**Strategy 5:** Invite parents as a one-day teacher and Bible storyteller to engage in the children worship service once a month.

**Evaluation of Goal 3:** Prayer, Bible reading, worship, new programs will enhance children spiritual experience, development and formation. In order to evaluate these, at least 50% of parents will reflect increased knowledge relating to children spiritual formation for the next generation, and at least 50% of parents will have a time for spiritual activities with their children and at least 50% of children will cultivate spiritually good habits such as prayer, Bible reading, and daily devotions.

## **CHAPTER 4**

### **RESEARHC QUESTIONS**

#### **Social and Cultural**

1. What is a misunderstanding of the first generation immigrants on nurturing spirituality of the second-generation Korean-American children? How does the generation of parents who are born in Korea influence spiritual formation of the Korean-American children who are born in America? How do the Korean-American children understand beliefs of the first generation? How is this going to benefit to them? How does the religious background of parents affect children? How does parent-child communication influence children spiritual formation? What is children's spiritual understanding? How do they reveal and interpret their perspective of spirituality? Do children have spiritual experiences? What are spiritual experiences for them? How do they experience conversion or God? Do they copy their parents' beliefs? How do they establish the relationship with others, including friends, parents, and God? How do they develop characteristics of spirituality through the spiritual activities and play? How do their socialization and acquisition affect spiritual development?

#### **Biblical**

2. How do children appear in the Bible and in the story of Jesus? What are a child's status before God and the child's relationship with God in the Bible? How does the Bible say the notion of children? What biblical themes or passages have been

misinterpreted or misunderstood? What misunderstanding or assumptions have excluded children spirituality, which is identified as the life seeking the will of God and enjoying the kingdom of heaven? How can belief of the first generation immigrants be passed down the second-generation Korean-American children? How can be these reinterpreted? Are there any new hermeneutical or critical methodological approaches that can form children spirituality? What recent biblical scholarship or relevant exegesis of biblical themes will serve spiritual formation of second-generation Korean-American children?

### **Psychological**

3. How does children's spiritual development affect the emotion or feelings of children? What are the psychological needs of children? How are spiritual needs related to psychological needs? How are psychological needs of children related to their behaviors or attitudes? How do psychological needs of children affect children's spiritual formation? What is a role of parents in children's spirituality? How do parents communicate with their children?

## **CHAPTER 5 EVALUATION PROCESS**

In order to evaluate how the process that has been implemented has effectively influenced spiritual formation of the second-generation Korean-American children in the church and at home, three different methods will be employed to assess the success of my Demonstration Project.

### **Method of Evaluation I – Survey and Questionnaire**

As the first evaluation method of the children spiritual formation, the survey and questionnaire will be utilized to measure awareness among parents and congregants regarding the spiritual formation of the second generation. 30% of the participants will gain new information and understanding on it. (Goal 1: Strategy 1). This survey will be conducted in March 2014 by two of the Site Team members. After a series of four sermons for children/ parents and children activities is delivered, a workshop and a group discussion of how parents and children experience God are completed in April 2014. In order to evaluate these strategies, a survey with questionnaires will have asked to all the participants (Goal 1: Strategy 3) and 30% of the participants will be able to be aware of spiritual formation of the second generation children and 25% of parents will give feedback on my two sermons for parents.

Team building and training will have been evaluated by a survey with

questionnaires which will be operated in April 2014 by two of the Site Team members in the parents' meeting and in the children's group (Goal 2: Strategy 1). This evaluation will build a team to participate in this project. In order to evaluate whether an orientation of the selected team has been successful, at the end of the orientation, two of the Site team members also will ask each participant for some feedback and comment which will be used to improve the future monthly meeting of the team (Goal 2: Strategy 2).

Three homework given to children, such as Bible reading, prayer, a guide to daily devotions, will have been checked by teachers on each Sunday. In order to evaluate if these are effective for the spiritual disciplines of children, a survey will be conducted to the parents by two of the site team members (Goal 3: Strategy 2, 3).

### **Method of Evaluation II – Observation**

Observation as the second method of evaluation will be utilized in the weekly pasture meeting of children and in the Sunday worship service. At least 10 children will participate in the weekly meeting and the Sunday worship service. To establish a spiritual foundation of children, various programs will be provided to children. In order to evaluate the effectiveness of these programs, a teacher and I will monitor participation and involvement of children at the Sunday worship service (Goal 3: Strategy 1). With one of the Site Team members, I will visit four pasture meetings including the children group once a month and observe spiritual developments of children such as prayer, participation of their group meeting, communication with their parents, attitudes about a family worship and transformed lives (Goal 3: Strategy 4). 25% of children will respond through participation in all classes and activities.

### **Method of Evaluation III – Interview**

As the third method of evaluation, after two children sermons are delivered, children will have been interviewed about their understanding of the life listening to the word of God (Goal 1: Strategy 2). In order to measure monthly follow up with parents, a telephone interview or face-to-face interview will be utilized to determine progress or problems that they face (Goal 2: Strategy 3).

## **CHAPTER 6**

### **MINISTERIAL COMPETENCY**

#### **The Process**

The members of the Site Team are Jane Jang (Flushing, NY), Peter Choi (Fresh Meadow, NY), Jason Kwon (Corona, NY), and Sarah Kim (Long Island, NY). They are willing to dedicate their time and energy to assisting this project.

At the October 27, 2013, I informed the Site Team members of the Competency Assessment and of meeting date. James Kwon was asked to summarize the assessment.

At the November 2, 2013, the Competency Assessment Site Team meeting was held at the home of Jane Jang, opening with her prayer. After the Site Team members received “the Assessment of Candidate Competency,” they began to take time to consider “the Assessment of Candidate Competency.” As per the instructions of “the Assessment of Candidate Competency” they began to discuss and around an hour later, I was then called into the meeting and their discussion were shared with me.

At the November 10, 2013, James Kwon’s summary was given to me.

This process was helpful for my spiritual and ministerial growth. The Site Team meeting’s summary and my assessments of ministerial competencies follow.

#### **The Assessments**

##### **As Theologian**



Minister Kim understands the doctrine of the church, has a backdrop of the Biblical studies and theological knowledge. She attempts to reflect her experiences and lifestyles with biblical perspectives. *Candidate feels the need to focus on the Biblical view socially and culturally.*

### **As Preacher**

She has a strong delivery, an accurate pronunciation of both Korean and English, a good understanding/interpretation of the Bible story. Her preaching for children is spirit/Jesus Christ-centered and well-prepared. *Candidate wants to develop her speaking skills in her preaching style.*

### **As Worship Leader**

She is a good worship leader because she makes the congregation to be in the presence of God. As a worship leader, she plays a piano when she leads worship. Her piano performance for worship is full of the Holy Spirit. *Candidate wants to develop worship music in more spiritual way.*

### **As Change Agent**

She is able to discuss social and cultural injustice issues, and understands/embraces some issues of our community. In the process of change, she attempts to work together and involves individuals as a key element to being an agent for change. *Candidate feels the need of more aggressive participation in area where her community is concerned.*

### **As Ecumenist**

She attempts to have opportunities to learn and understand other faith traditions and history. She is interested in interdenominational worship and educational experiences.

She knows the importance of interfaith activity and dialogue. *Candidates want to learn more about other denominations and faith traditions.*

#### **As Leader**

She respects others and their talent, and delegates responsibilities. She needs to establish her identity as a leader. She is good at encouraging and motivating others, and enables others to use their talents. *Candidate wants to develop more identity as a leader.*

#### **As Religious Educator**

As a religious educator, she is adept at supervising and training children and teachers of the Sunday school. She has the ability to involve the congregations in children programs and attempts to teach children in a way of the Biblical perspective. *Candidate wants to develop resources of children programs that emphasize spiritual formation of children.*

#### **As Counselor**

She is open to dialogue and skilled in communicating. Her ability is to listen to others and her spiritual healing is prophetic and insightful. *Candidate feels the need to develop children counseling skills in a more structured way.*

#### **As Pastor/Shepherd**

She is a good shepherd who encourages and nurtures others. She involves children newcomers to the church. She takes care of children and prays for them. She attempts to have conversation with children to understand them and to share who God is. *Candidate wants to have more time to talk with children in a more intentional way.*

#### **As Spiritual Leader**

She is a good spiritual leader to guide others. She knows the significance of spiritual practices and endeavors to take more time to continue intimate relationship with God. She goes to dawn worship every day. *Candidate still feels the need of her spiritual development and growth.*

#### **As Administrator**

She is an organized person and effectively prepares children crafts and activities. In the decision-making process, she is careful and takes a long time. However, her administration for some programs is effective and practical. *Candidate wants to develop her administrative skills in a more structured way.*

#### **As Professional Skills**

She is a good listener and open, however limits her relationship with people. She has a positive attitude and the ability to deal with her conflicts. *Candidate wants to have more extensive relationship with various people.*

#### **Competencies Chosen for Development**

**I. As Theologian:** To engage in Biblical perspectives and reflection that pays attention to the context of spiritual developments of children.

#### **Strategies:**

1. I will engage in a study of Biblical worldview of children's spirituality through an in-depth Bible reading.

2. I will engage in a study of a theology of children's spirituality by using theological materials which will be utilized in this project.

3. I will attend a house church seminar/workshop for children's spiritual formation, sponsored by the headquarters of the House Church.

**Evaluation:**

1. Feedback from my site team members will be given to me about my ability to articulate the biblical and theological perspectives of children's spirituality, and to develop a theology appropriate in the social and cultural context, and how I am able to utilize the theological and biblical learning of children spiritual formation in the church I currently serve.

2. Through the House Church seminar for children's spiritual formation I will introduce all information and knowledge of children's spirituality to adult leaders, teachers, and my site team members. I will create a set of questions for a continuous dialogue between my theological learning and practical application.

**II. As Religious Educator:** To develop creative and effective religious education programs to develop children's spirituality.

**Strategies:**

1. I will engage in a study of developmental stages of children through using psychological articles and materials.

2. I will collect extensive resources for children's spiritual formation such as audio, books, video, and Internet sources, etc.

3. I will develop various religious education programs integrated by all materials and these will be utilized for parents and children.

**Evaluation:**

1. My site team members will provide me feedback on new activity programs based on children's physical development and children's spiritual growth and feedback will include my ability to make the resources relevant to the

children ministry of the house church and to assist children's spiritual growth and children's participation.

2. Various activities developed will be utilized after Sunday worship service and at the end of each activity participants will be asked to share their feedback. The evaluation will demonstrate that I have been able to incorporate effective activities relevant to sermons for children's spiritual formation.

**III. As Spiritual Leader:** To develop my spiritual identity and its impact on a spiritually renewed self so that I may lead children more effectively.

**Strategies:**

1. I will engage in a study of relevant literature focusing on spirituality and spiritual leaders at least an hour a day.

2. I will practice spiritual self-care to develop my spiritual identity by having a daily prayer and worship time at least an hour a day.

3. I will have a devotional time with an in-depth Bible reading on a regular basis at least an hour a day.

**Evaluation:**

1. My personal mentor, Jane Jang and young adult group leader, Peter Choi will provide me feedback on my personal spiritual growth and I will be able to identify at least three spiritual practices to enhance my spiritual lives.

2. Teachers of children group will evaluate my sermon's spiritual transformations, and children's transformed spiritual lives, and changes of worship atmosphere.

## Appendix 1: TIMELINE

<b>Date</b>	<b>Task/Activity</b>	<b>Tools/Necessary to Complete Task</b>	<b>Person(s) Responsible</b>
2/2014	Proposal Approval by Director		
2/2014	Meet with Advisor	Copy of Approved Proposal	Me
3/2014	Meet with Site Team	Copy of Approved Proposal	Me
3/2014	Meet with Site Team	Prepare a Survey & Workshop	Me & Site Team
3/2014	Goal 1: Strategy 2	Sermon Delivery (1)	Me
3/2014	Goal 1: Strategy 2	Sermon Delivery (2)	Me
3/2014	Goal 1: Strategy 2	Sermon Delivery (3)	Me
3/2014	Goal 1: Strategy 2	Sermon Delivery (4)	Me
3/2014	Goal 2: Strategy 1 Children / Parents Survey	Survey	Sarah Kim & Me
3/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me
3/2014	Meet with Advisor	Goal/Strategy Updates	Me
3/2014	Meet with Site Team	Prepare Orientations	Me & Site Team
3/2014	Goal 3: Strategy 5	Invite a One-Day Parent Teacher	Me
4/2014	Goal 1: Strategy 1 Survey for Parents	Survey	Peter Choi & Jason Kwon
4/2014	Goal 1: Strategy 2 Workshop	Workshop	Site Team & Me
4/2014	Goal 2: Strategy 2 Orientation	Orientation	Me & Site Team
4/2014	Goal 3: Strategy 3	Provide a Guide to Daily Devotions	Me & Site Team
4/2014	Goal 3: Strategy 1	Activity Delivery (1)	Me & Teachers
4/2014	Goal 3: Strategy 1	Activity Delivery (2)	Me
4/2014	Goal 3: Strategy 2	Provide Bible Reading Chart	Me
4/2014	Goal 3: Strategy 2	Check All Children's Homework	Me & Teachers
4/2014	Goal 2: Strategy 3	Monthly Follow-Up	Me
4/2014	Meet with Advisor	Goal/Strategy Updates	Me

4/2014	Meet with Site Team	Updates/ Feedback	Site Team
4/2014	Goal 3: Strategy 4	Visit Each Pasture Meeting	Me
4/2014	Goal 3: Strategy 5	Invite a One-Day Parent Teacher	Me
4/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me
5/2014	Goal 3: Strategy 1	Activity Delivery (3)	Me & Teachers
5/2014	Goal 3: Strategy 2	Provide Bible Reading Chart	Me
5/2014	Goal 3: Strategy 2	Check All Children's Homework	Me & Teachers
5/2014	Goal 3: Strategy 4	Provide Programs & Orders for the Weekly Children's Pasture Meeting	Me
5/2014	Goal 3: Strategy 4	Visit Each Pasture Meeting	Me
5/2014	Goal 2: Strategy 3	Monthly Follow-Up	Me
5/2014	Meet with Advisor	Goal/Strategy Updates	Me
5/2014	Meet with Site Team	Updates/Feedback	Me & Site Team
5/2014	Goal 3: Strategy 5	Invite a One-Day Parent Teacher	Me
6/2014	Goal 3: Strategy 1	Activity Delivery (4)	Me
6/2014	Goal 3: Strategy 2	Provide Bible Reading Chart	
6/2014	Goal 3: Strategy 2	Check All Children's Homework	Me & Teachers
6/2014	Goal 2: Strategy 3	Monthly Follow-Up	Me
6/2014	Meet with Advisor	Goal/Strategy Updates	Me
6/2014	Meet with Site Team	Updates/ Feedback	Me & Site Team
6/2014	Goal 3: Strategy 5	Invite a One-Day Parent Teacher	Me
6/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me
7/2014	Goal 3: Strategy 2	Provide Bible Reading Chart	Me
7/2014	Goal 3: Strategy 2	Check All Children's Homework	Me & Teachers
7/2014	Goal 2: Strategy 3	Monthly Follow-Up	Me
7/2014	Meet with Advisor	Goal/Strategy Updates	Me
7/2014	Meet with Site Team	Updates/ Feedback	Me & Site Team

7/2014	Goal 3: Strategy 5	Invite a One-Day Parent Teacher	Me
7/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me
8/2014	Goal 3: Strategy 2	Provide Bible Reading Chart	Me
8/2014	Goal 3: Strategy 2	Check All Children's Homework	Me & Teachers
8/2014	Goal 2: Strategy 3	Monthly Follow-Up	Me
8/2014	Meet with Advisor	Goal/Strategy Updates	Me
8/2014	Meet with Site Team	Updates/ Feedback	Me & Site Team
8/2014	Goal 3: Strategy 5	Invite a One-Day Parent Teacher	Me
8/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me
9/2014	Goal 3: Strategy 2	Provide Bible Reading Chart	Me
9/2014	Goal 3: Strategy 2	Check All Children's Homework	Me & Teachers
9/2014	Goal 2: Strategy 3	Monthly Follow-Up	Me
9/2014	Meet with Advisor	Goal/Strategy Updates	Me
9/2014	Meet with Site Team	Updates/ Feedback	Me & Site Team
9/2014	Goal 3: Strategy 5	Invite a One-Day Parent Teacher	Me
9/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me
10/2014	Goal 3: Strategy 2	Provide Bible Reading Chart	Me
10/2014	Goal 3: Strategy 2	Check All Children's Homework	Me & Teachers
10/2014	Goal 2: Strategy 3	Monthly Follow-Up	Me
10/2014	Meet with Advisor	Goal/Strategy Updates	Me
10/2014	Meet with Site Team	Updates/ Feedback	Me & Site Team
10/2014	Goal 3: Strategy 5	Invite a One-Day Parent Teacher	Me
10/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me
11/2014	Goal 3: Strategy 2	Provide Bible Reading Chart	Me
11/2014	Goal 3: Strategy 2	Check All Children's	Me & Teachers



		Homework	
11/2014	Goal 2: Strategy 3	Monthly Follow-Up	Me
11/2014	Meet with Site Team	Updates/ Feedback	Me & Site Team
11/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me
12/2014	Submit first full Demonstration Project draft		Me

## Appendix 2: BUDGET

<b>Date</b>	<b>Task/ Activity</b>	<b>Tools/Necessary to Complete Task</b>	<b>Person(s) Responsible</b>	<b>Budgetary Consideration Cost</b>	<b>Source of Funding</b>
2/2014	Proposal Approval By Director				
2/2014	Meet with Advisor	Copy of Approved Proposal	Me		
3/2014	Meet with Site Team	Copy of Approved Proposal	Me	\$20	Site Team
3/2014	Meet with Site Team	Prepare a Survey & Workshop	Me & Site Team	\$20	Site Team
3/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me		
3/2014	Meet with Advisor	Goal/Strategy Updates	Me		
3/2014	Meet with Site Team	Prepare Orientation	Me & Site Team	\$20	Jason Kwon
3/2014	Goal 1: Strategy 2	Sermon Delivery (1) (2) (3) (4)	Me		
4/2014	Goal 2: Strategy 1 Children / Parents Survey	Survey	Me & Site Team	\$5	Me
4/2014	Goal 1: Strategy 2 Workshop	Workshop	Site Team & Me	\$20	Peter Choi
4/2014	Goal 2: Strategy 2 Orientation	Orientation	Me & Site Team	\$20	Site Team
4/2014	Goal 3: Strategy 3	Provide a Guide to of Daily Devotions	Me & Site Team		
4/2014	Goal 3: Strategy 1	Activity Delivery (1) (2)	Me	\$10	Church
4/2014	Goal 3:	Provide Bible	Me		

	Strategy 2	Reading Chart			
	Goal 3: Strategy 2	Check All Children's Homework	Me & Teachers		
4/2014	Goal 2: Strategy 3	Monthly Follow- Up	Me		
4/2014	Meet with Advisor	Goal/Strategy Updates	Me		
4/2014	Meet with Site Team	Updates/ Feedback	Site Team	\$10	Jane Jang
4/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me		
5/2014	Goal 3: Strategy 1	Activity Delivery (3)	Me & Teachers	\$10	Church
5/2014	Goal 3: Strategy 2	Provide Bible Reading Chart	Me		
5/2014	Goal 3: Strategy 2	Check All Children's Homework	Me & Teachers		
5/2014	Goal 3: Strategy 4	Provide Programs & Orders for the Weekly Children Pasture Meeting	Me		
5/2014	Goal 3: Strategy 4	Visit Each Pasture Meeting	Me	\$5	Me
5/2014	Goal 2: Strategy 3	Monthly Follow- Up	Me		
5/2014	Meet with Advisor	Goal/Strategy Updates	Me		
5/2014	Meet with Site Team	Updates/Feedback	Me & Site Team	\$20	Sarah Kim
5/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me		
6/2014	Goal 3: Strategy 1	Activity Delivery (4)	Me	\$10	Church
6/2014	Goal 3: Strategy 2	Provide Bible Reading Chart			
	Goal 3: Strategy 2	Check All Children's	Me & Teachers		

		Homework			
6/2014	Goal 2: Strategy 3	Monthly Follow-Up	Me		
6/2014	Meet with Advisor	Goal/Strategy Updates	Me		
6/2014	Meet with Site Team	Updates/ Feedback	Me & Site Team	\$20	Site Team
6/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me		
7/2014	Goal 3: Strategy 2	Provide Bible Reading Chart	Me		
7/2014	Goal 3: Strategy 2	Check All Children's Homework	Me & Teachers		
7/2014	Goal 2: Strategy 3	Monthly Follow-Up	Me		
7/2014	Meet with Advisor	Goal/Strategy Updates	Me		
7/2014	Meet with Site Team	Updates/ Feedback	Me & Site Team	\$20	Me
7/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me		
8/2014	Goal 3: Strategy 2	Provide Bible Reading Chart	Me		
8/2014	Goal 3: Strategy 2	Check All Children's Homework	Me & Teachers		
8/2014	Goal 2: Strategy 3	Monthly Follow-Up	Me		
8/2014	Meet with Advisor	Goal/Strategy Updates	Me		
8/2014	Meet with Site Team	Updates/ Feedback	Me & Site Team	\$10	Me
8/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me		
9/2014	Goal 3:	Provide Bible	Me		

	Strategy 2	Reading Chart			
9/2014	Goal 3: Strategy 2	Check All Children's Homework	Me & Teachers		
9/2014	Goal 2: Strategy 3	Monthly Follow- Up	Me		
9/2014	Meet with Advisor	Goal/Strategy Updates	Me		
9/2014	Meet with Site Team	Updates/ Feedback	Me & Site Team	\$20	Site Team
9/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me		
10/2014	Goal 3: Strategy 2	Provide Bible Reading Chart	Me		
10/2014	Goal 3: Strategy 2	Check All Children's Homework	Me & Teachers		
10/2014	Goal 2: Strategy 3	Monthly Follow- Up	Me		
10/2014	Meet with Advisor	Goal/Strategy Updates	Me		
10/2014	Meet with Site Team	Updates/ Feedback	Me & Site Team	\$20	Site Team
10/2014	Library Time for Writing Research & Evaluation	All of the paperwork & Information gathered	Me		
11/2014	Goal 3: Strategy 2	Provide Bible Reading Chart	Me		
11/2014	Goal 3: Strategy 2	Check All Children's Homework	Me & Teachers		
11/2014	Goal 2: Strategy 3	Monthly Follow- Up	Me		
11/2014	Meet with Advisor	Goal/Strategy Updates	Me		
11/2014	Meet with Site Team	Updates/ Feedback	Me & Site Team	\$10	Me
11/2014	Library Time for Writing	All of the paperwork & Information	Me		

	Research & Evaluation	gathered			
12/2014	Submit first full Demonstration Project draft		Me		

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**Appendix B**  
**SURVEY TO SELECT PARENT-PARTICIPANTS**

1. Are you interested in the program for children's spiritual formation?
  - 1) Strongly interested (100%)
  - 2) Interested (80%)
  - 3) A little interested (60%)
  - 4) Not interested (less than 40%)
2. How much time do you spend nurturing children's spiritual development?
3. Are you willing to participate in the program for children's spiritual formation?
4. Could you share your time with your children for this program?
5. Could you give us comments or feedback on a regular basis?



**Appendix C – 1**  
**FLYERS FOR PARENT-ORIENTATION**  
**CHILDREN’S PROGRAM FOR THE PASTURE MEETING**

**Part I**

- Love feast (dinner) together with parents/adults
- Praise together
- Sharing prayer requests
- Praying together

**Part II**

- Pray of a child-shepherd
- Bible story by a child Bible teacher
- Bible Crafts
- Clean-up
- Closing Prayer
- Free time (NO Electric games, TV, Computer, Cell phone)
- Sleeping

**Appendix C – 2 – (1)**  
**EFFECTIVE GUIDANCE FOR CHILDREN**  
**IN THE CHILDREN’S PASTURE MEETING**

DON'T	DO	RESULT
1. Compare Child A's work to Child B's	Focus on what Child A accomplishes	Each one of them enjoys what they do and how they improve
2. Assign the same thing to all the children	Encourage child to follow his or her own thought	Each one of them will develop independent opinions and thinking
3. Unconcern	Concern for each child's work	Each one of them will develop confidence in his or her work
4. Make child rush his or her work	Provide enough time for child to think, plan, and discuss	Child can focus and concentrate in comfortable circumstances
5. Too much explanation and talk	Support child to think independently	Child will develop his or her own ideas and carry them out
6. Give humiliation, such as "You are too slow" or "Your work is so bad"	Support a child who needs help	Child who receives your support will develop confidence
7. Talk as the authority	Respect child's own ideas and thoughts	Child will respect other people's opinions and be polite
8. Push child to complete his or her work at an adult level	Nurture and teach child at his or her level	Child will have pure and innocent point of view
9. Do child's work for him or her	Make child do his or her own work	Child will develop independent spirit and acquire a technique
10. Scold the child	Be kind and ask about child's work, such as, "Can you tell me about your beautiful work?"	Child will be imaginative in telling and explaining his or her work
11. Criticize	Give encouragement for each child's work, such as, "Your painting is so beautiful. Great Job!"	Child will have a meaningful experience in his or her life

**Appendix C – 2 – (2)**  
**RESPONSIBILITY OF PARENTS IN HOME**

1. Please Observe \_\_\_\_\_ of Children

1. Attitude
2. Actions
3. Words

2. Please Remind them of \_\_\_\_\_

1. Bible Reading
2. Daily Devotions
3. Pray

3. Please Do \_\_\_\_\_ with your children

1. Communication
2. Sharing your faith/life
3. Providing emotional needs

4. Please Do \_\_\_\_\_ first by yourselves

1. Read the Bible
2. Pray
3. Use the words children can understand

**Appendix C<sup>1</sup>**  
**BIBLE READING CHART FOR CHILDREN**

4/20 Matthew 1 Sign:	4/21 Matthew 2 Sign:	4/22 Matthew 3 Sign:	4/23 Matthew 4 Sign:	4/24 Matthew 5 Sign:	4/25 Matthew 6 Sign:	4/26 Matthew 7 Sign:
4/27 Matthew 8 Sign:	4/28 Matthew 9 Sign:	4/29 Matthew10 Sign:	4/30 Matthew11 Sign:	5/1 Matthew12 Sign:	5/2 Matthew13 Sign:	5/3 Matthew14 Sign:
5/4 Matthew15 Sign:	5/5 Matthew16 Sign:	5/6 Matthew17 Sign:	5/7 Matthew18 Sign:	5/8 Matthew19 Sign:	5/9 Matthew20 Sign:	5/10 Matthew21 Sign:
5/11 Matthew22 Sign:	5/12 Matthew23 Sign:	5/13 Matthew24 Sign:	5/14 Matthew25 Sign:	5/15 Matthew26 Sign:	5/16 Matthew27 Sign:	5/17 Matthew28 Sign:
5/18 Mark 1 Sign:	5/19 Mark 2 Sign:	5/20 Mark 3 Sign:	5/21 Mark 4 Sign:	5/22 Mark 5 Sign:	5/23 Mark 6 Sign:	5/24 Mark 7 Sign:

- When you read the Bible text, read it aloud at least three times.
- Receive the signature of your parents.
- Bring your chart on Sunday.

**Appendix D – (1)**  
**THE FIRST SERMON FOR PARENTS**

**“EARNEST REQUEST OF GOD”**  
**(DEUTERONOMY 6:4-9)**

“4 Hear, O Israel: The Lord, our God, the Lord is one. 5 Love the Lord your God with all your heart and with all your soul and with all your strength. 6 These commandments that I give you today are to be on your hearts. 7 Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. 8 Tie them as symbols on your hands and bind them on your foreheads. 9 Write them on the door frames of your houses and on your gates.”

In Deuteronomy, this is a well-known text as the second sermon of Moses. Today, we would like to focus on verse 7, “Impress them on your children.” This means “You shall teach them diligently to your children.” This is an earnest request of God to us.

In the text, the older generation of Israelites did not obey and follow God. As a result, the older generation slowly perished during the wilderness experience. Moses and the new generation are in the land of Moab on the brink of the Promised Land and just east of the land of Canaan. There, Moses addresses the Israelites through three sermons. Today’s text is the second sermon. Here God asks all parents/adults to teach things that their children must keep and observe. What children have to learn is “Love the Lord your God with all your heart and with all your soul and with all your strength.” Such a teaching should be when children sit at home and when they walk along the road and when they lie down and when they get up. These things mean “all day long” and “always.”

Why did God ask and commend it to us? Deuteronomy 11:2 says “Remember today that your children were not the ones who saw and experienced the discipline of the Lord your God: his majesty, his mighty hand, his outstretched arm.” According to this,

your children did not know who God was because they did not experience God. The old generation of Israel experienced God, but the new generation did not learn about God yet. That is why God asked the parent-generation to teach the Word of God and to impart information about God to their children. God's earnest request for children is to love God. Parents/adults should teach children the most important thing. This text declares the responsibility of parents to instruct their children.

Even though there was an earnest request of God to the parents/adults of Israel, in the subsequent generation, namely in the time of judges, Judges 2:7 says, "The people served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had seen all the great things the Lord had done for Israel." And Judges 2:10 says, "After that whole generation had been gathered to their ancestors, another generation grew up who knew neither the Lord nor what he had done for Israel."

These verses mean that the people only served the Lord when the first generation lived there, but the next generation, who did not experience and learn God, did not serve God. Judges 2:11 says, "Then the Israelites did evil in the eyes of the Lord and served the Baals."

Have you ever thought that your children only serve God during your lifetime? And after you die, if they abandon God, what would your feeling be? In the Bible, there were two generations, the parent's generation and the children's generation. You are the first immigrant generation. Our generation is different from the next generation in understanding things and in language. How are you going to teach your children who are the next generation? How can we overcome the generational differences? So, I challenge

you to nurture your children spiritually. Your children should learn about God right now. God calls you for this mission.

Do you truly want to impress the Word of God on your children? Do you seriously want your children to walk with God? Do you really want to remove the generational and cultural gaps to teach your children? Do you read the Bible and obey it in your lives?

Let us teach our children to the way that God wants. Let us impress the Bible on our children. This is an earnest request of God for our children's spiritual growth. Amen.

**Appendix D – (2)**  
**THE SECOND SERMON FOR PARENTS**

“TEACH THE WAY CHILDREN SHOULD GO”  
(PROVERBS 22:6)

“Start children off on the way they should go, and even when they are old they will not turn from it.”

All parents want their children to grow up as healthy children. But we are the first immigrant parents and our children are second-generation Korean-American children. What we think is different from what our children think because our culture and generation is different. Do you experience the cultural and the linguistic gaps between you and your children? With what will you overcome the differences between them and us? How will you nurture the children of the next generation?

Did you know that, in the psychological study of children's development, experiences of childhood emerge during their adulthood? For instance, if parents have high self-esteem, their children will have high self-esteem. On the other hand, if parents get angry too often, their children will become those who are too often angry and will have low self-esteem because they are never accepted. There is yet another example: the more the relationship between mother and father is good, the more their children feel happy, secure and stable. Such stability affects children's relationship with others in society. Providing the emotional needs of children enables them to establish self-identity.

Do you think that you are a good parent or not? How do you educate your children? We know that we should educate our children with the Bible. But, do you know what your children's culture entails? What is their peer speech? We just know our responsibility. But I think we do not know how to provide for them emotionally and



spiritually and we are not sure about how to guide them. Which way do they have to go?  
Where are they going?

In today's text, it says, Start children off on the way they should go." If you do, "when they are old, they will not turn from it." God wants us to teach our children the way of God. How can we know the way of God? It is an experience, so God wants us first to experience the way of God. When we walk with God, our children will easily follow the way of God they should go. Learning God is our first mission, and teaching and nurturing our children is another mission that God asks. These missions will reduce the cultural and the generational gaps, chaos and confusions. I bless all of you to become those who teach the way of God. Amen.

**Appendix E – (1)**  
**THE FIRST SERMON FOR CHILDREN**

“THE LORD CALLS SAMUEL”  
(1SAMUEL 3:10)

“The Lord came and stood there, calling as at the other times, 'Samuel! Samuel!'"

Let us look at the Bible movie.

(Children then watch the Bible movie related to David and Jonathan.)

This may be a familiar story to many of you. Samuel lived with Eli at the tabernacle, namely the house of God. One night, Samuel was lying in his bed and heard a voice saying “Samuel.” Samuel went directly to Eli’s room and said “Here I am; you called me.” Eli said, “I did not call you.” So Samuel went back to bed. A second time and a third time, after hearing his name called, Samuel went to Eli and then went back to bed. Finally, Eli realized that it was the Lord who was speaking to Samuel. Eli let him know what to do if the same thing happened again. The Lord came and stood there, calling as at the other times, “Samuel! Samuel!” This time, Samuel got up and said to the Lord, “Speak, for your servant is listening.” The Lord spoke to Samuel about Eli’s house.

When God wants to talk with us, we should listen carefully to God. Do you know which animals do not know where to go by themselves? They must have a good shepherd. Without the shepherd’s instruction, they do not know where to go. The answer is sheep!

Let us think about shepherd and sheep. In today’s bible story, God was the shepherd of Samuel. Samuel was God’s sheep because he listened to and obeyed God. Do you know that sheep have a lot of characteristics? Let me explain a few of them.

Sheep are really timid. They are easily frightened. They are even afraid of the

sound of water. For example, in the morning, the shepherd leads them to green pastures to feed them. When the shepherd calls their name, sheep know the voice of their shepherd. They just follow their shepherd according to the voice of their shepherd because their eyesight is terrible.

After noon, sheep should drink water. Even though their shepherd leads them to a stream, sheep cannot drink the water because they are afraid of even the sounds of stream water. So, the shepherd moves some stones to make a pool. The pool creates quiet waters. Sheep can drink from quiet waters. Psalm 23:2 says, “He makes me lie down in green pastures, he leads me beside quiet waters.”

The most important thing is that the shepherd has to do these works everyday. The shepherd should be faithful and sincere. The shepherd takes care of his sheep all day long and at every moment. The Bible says we are like lambs. So we need a good and perfect shepherd, God. How are you going to listen to God? Yes, it is the Bible. When we read the Bible, we are able to follow the way God wants and to know what pleases God. This is a way to have a close relationship with God. If we listen to the Word of God, we are safe, but without listening to God, we are not safe. The sheep, like us, do not know the way to go or have a sense of direction. Hold and obey the Word of God if you want to have an intimate relationship with God. Let us read the word of God. Amen.

**Appendix E – (2)**  
**THE SECOND SERMON FOR CHILDREN**

“DAVID AND JONATHAN”  
(1SAMUEL 18:1)

“Jonathan and David became close friends. Jonathan loved David just as he loved himself.”

Today, we are going to learn about being a good friend. Before we move on to today's bible story, we will have an activity.

Activities for opening the sermon:

- "Jonathan and David became close friends": shake someone else's hand.
- "Jonathan loved David": give someone else a hug.
- "Just as he loved himself": give yourself a hug.

(Then children watch the Bible movie related to David and Jonathan.)

In today's story, who were there? David and Jonathan! They became close friends. Who was Jonathan? Jonathan was a son of Saul, the king of Israel. Jonathan loved David just as he loved himself. But Jonathan's father, Saul, wanted to kill David because many people loved him rather than him. Jonathan knew his father would kill his best friend, David. So Jonathan saved David from being killed by his father. Jonathan loved his best friend, David, so much.

Do you have a best friend? Do you know that God also has a best friend? Who is God's best friend? All of you! We are friends of God. God loves us so much, so he sent his only son, Jesus, to us. God saved our life and gave eternal life because God loves us.

Do you think that you are a friend of God too? God thinks that God is a friend of us. God wants to talk with us. God wants to play with us. God wants to teach the truth because God thinks that God is a friend of us and loves us so much.

Are you a friend of God? If you are a friend of God, you will talk with God and ask God to help you when you face difficulties. Just as God helps us as a friend, let us help and serve our friends. Being a friend means to talk with our friends, to play with them and pray for them. This is how to spend time with others. When you spend time with your friends and your parents, you will be able to have an intimate relationship with them. Through this, you can understand others. Understanding others is a way to reduce the differences between you and them. Let us be a good friend of God and our friends by spending time with them. I pray that we may all be a good friend with God. I pray that we may all be a good friend with our friends, like Jonathan and David. Amen.

## **Appendix F**

### **THE FLYER FOR PARENTS**

#### **1. Article from Boston Korean Newspaper** (September 16, 2013, [www.bostonkorea.com](http://www.bostonkorea.com))

According to an article in the Boston Korean Newspaper, there is a huge absence of self-dignity in children of Korean immigrant families, which is way more than what most people thought.

In the article, Ms. Kim Myung Hwa (her English name is Josephine Kim), a professor at Harvard University who was a consultant on the shooting incident by Cho Seung-Hui, said, “Cho Seung-Hui didn’t have any close American or Korean friends and spent all of his time alone and didn’t try to get close to anyone.” She also criticized Korean immigrant parents, saying, “I have been counseling for 17 years, but nowadays I face more serious cases than Cho Seung-Hui’s. It is the current reality.”

According to Ms. Kim, Korean immigrant boys have a higher number of depressive disorders than any other Asian immigrant boys, and Korean immigrant girls have a lower self-esteem than any other Asian immigrant girls.

Ms. Kim Im tells that the Korean parent is the biggest reason for this regrettable statistic. Because of the collision between parents who stick to Korean culture in America and their children who already exposed to American culture, there is a generation gap that definitely affects the social life of children in a negative way.

Ms. Kim mentioned that parents must teach Korean culture and his or her identity to their children, but at the same time, the parent also needs to accept the Americanization.

Ms. Kim emphasized that most Korean parents can't express affection to their children as much as American parents. Korean parents must learn and get to know American culture through genuine communication with their children. The parent's sensitivity and positive affection can raise the self-dignity of children.

Ms. Kim, who was raised in an immigrant family, introduced the importance of self-dignity through the Korean TV program, "Private Life of Child – Ego Esteem" from EBS, and since then she is actively working as a Self-Esteem Preacher through TV appearances, speeches, and publications.

Below is the content of an interview with Ms. Kim.

***“What are the issues for immigrant parents and second-generation children and what is the biggest one?”***

The generation gap between parents and Korean-American children is very serious and deep. Most Korean parents think children are a part of themselves. Therefore, they obsess about their children's career and appearance. On the other hand, children experience conflict between control of their parents and the American culture which emphasizes independence and self-assertion. This conflict can cause depression, eating disorder, suicide attempt, and mental disorder. In 99% of total patients that I counsel, the parent is the main reason for this illness.

***“What is the most serious problem?”***

Identity confusion is the most serious problem. Children from immigrant families can be divided into four different types.

The first type is “Low American – High Korean Identity.” This type can communicate with their parent well and has a strong Korean identity, so they have many

Korean friends. However, this type doesn't have any relationship with friends or teachers who are not Korean. Also, this type doesn't want to use English.

The second type is "High American – Low Korean Identity." This type will get used to school by having a good relationship with friends and teachers, but this type can't speak Korean and doesn't have a strong relationship with their parent.

The third type is "Low American – Low Korean Identity." This type is the biggest problem. This type is lonely and can't have relationships with anyone.

The fourth type is "High American – High Korean Identity." This type is the most advisable type. This type can adapt well and get used to different cultural situations by changing language and behavior in an appropriate way.

***What kind of effort is needed by parents to raise their children as "The Fourth Type"?***

Parents need to make their children understand that the generation gap is an extremely normal and basic thing because there is a huge difference between Korean and American cultures.

After that, a parent must teach Korean culture and provide a cultural background of identity for their children.

The parent needs to focus on the difference and comparison between Korean and American cultures and not judge them as right or wrong, but just show that they are "different".

Next, the parent needs to understand and adapt to American culture, which means they try to change their perspective and standpoint.



Try to communicate with your children with an open mind, and ask about American culture. The parent needs to adjust the education of their children in accordance with American culture and express public affection to their children both physically and verbally. If the parent makes a mistake, they must recognize the mistake and apologize for it.

## **2. Article from “Precious in His Sight”**

The results below come from damaged emotions that directly affect spiritual formation and development.

“Drug and alcohol abuse, violence on television and in movies, cohabitation without marriage, unmarried teenage mothers, teen gangs, runaway teens, homeless children, premarital sexual experimentation, childhood and teen crime, pedophiles, child pornography, child prostitution, children adopted by lesbian and gay couples, rock music on MTV, CDs, and audiotapes that encourage rebelling against authority, homosexuality, Satanism, violence, self-focused pleasures, and even suicide.” (Roy B. Zuck, *Precious In His Sight*, 24)

**Appendix G - 1**  
**“BEING A BLIND PERSON AND THEN A SHEPHERD” ACTIVITY**  
**FOR THE SERMON, “THE LORD CALLS SAMUEL”**  
**(1SAMUEL 3:10)**

In this activity, the first experience is to be a blind person (like sheep) that must listen to the voice of their helpers. The second time experience is to be a shepherd by making his or her own sounds to lead a blind person in the right way.

This has two purposes: “following the voice of the shepherd” and “helping others who are in difficulty.”

1. Create two teams to have a competition.
2. All children are required to have a partner with whom to role-play.
3. In one couple, one is a shepherd and another is blindfolded as a blind person.
4. Each shepherd prepares their own sounds such as clapping hands, Baa-Baa sound, or snapping their fingers.
5. Rules: No running. No mouth sound. Follow the sound of your shepherd.
6. Two couples stand at the starting line.
7. Indicate start.
8. In the second part of the competition, change the role-playing.
9. The team that comes safely back to the starting line wins.

**Appendix G - 2**  
**“BEING A GOOD FRIEND (BIBLE BOOK NAME GAME)” ACTIVITY**  
**FOR THE SERMON, “DAVID AND JONATHAN”**  
**(1SAMUEL 18:1)**

This is a competition in which the team that best helps others wins. For this game, cards, which contain the names of all 66 books of the Bible, are used. This activity has a goal: “Helping others who do not know the names of the Bible books” and “cooperating together.”

1. Create two teams.
2. Each team has 66 sheets of paper.
3. The children on each team will take turns taping the Bible-card in correct order on the wall.
4. The first child of each team will start to run to the place to tape the first card, “Genesis.”
5. While the first child tapes the card “Genesis,” the second child gets ready with all team members to find the second card, “Exodus.”
6. After the first child comes back to the starting lines, the second child, with the second card “Exodus,” runs to put it in place.
7. The team which most quickly and exactly tapes the Bible-cards in order wins.

**Appendix H**  
**CHILD-SHEPHERD TRAINING**  
(Distributed by the Headquarters of House Church)

1. What is the prerequisite for being a child-shepherd?

John 21:15-19

- (1) An essential prerequisite for being a disciple of Jesus is to love Jesus.
- (2) Loving God is a privilege, not a burden.
- (3) Building a relationship of mutual love needs mutual permission. Without permission mutually, no one establishes a relationship of love.
- (4) Love for God is spirituality. God seeks those who have love more than leadership skills. (1Corinthians 13)
- (5) Love is decision, not feelings. Almost all people say that love is feeling.
- (6) The only way to love God is to love others. (1John 4:7-12, 20, 21)

2. Mindset and Attitude of Child-Shepherd

- (1) For leaders, what you are is more important than what you do.  
Becoming is more important than doing.

Ex: David and Goliath  
1Samuel 17:45  
1Samuel 16:7  
Philippians 2:5  
Romans 12:2

Our society says, “You are what you do.” However, the calling of God says, “Do what you are.”

God is interested in “what you are” more than “what you do.”

- (2) Leaders or ministers should become mentors, not teachers.

“The Bible was not given to increase our knowledge but to change our lives.”  
D.L.Moody

Children do not care how much you know until they know how much you care.

Teaching that has an impact is not head to head but heart to heart.

James 1:22  
1Timothy 4:16

(3) Child-shepherd and bible teachers are not dragged into a ministry, but called to God's ministry.

If you follow your ministry, you will be exhausted, but if you follow what God wants, you will enjoy your ministry no matter what situation you are in.

If God says, "do it," just do it. If God says, "I do not want it," simply do not to it. Do not be dragged into your ministry, just do what God wants.

(4) Obedience is to do things that I do not agree with, that is, what I do not want to do.

If you only do what you like, that is, just to please yourself, that is not obedience.

Ex: Noah, Abraham

(5) The most precious audience is the one God.

1Peter 1:13-16

(6) The only thing we ask is faithfulness.

1Corinthians 4:2

**Appendix I**  
**PRE-SURVEY FOR PARENTS**

1. Gender: Female or Male
2. Age:
3. Age of Children:
4. How long have you engaged in a life of faith?
5. Do you think that children need education for spiritual development? Yes or No
6. If you answered "No" to question no. 5 above, why do you think so?
  - 1) It's not needed.
  - 2) Education from the Sunday school is enough.
  - 3) Other reasons:
7. If you answered, "Yes" to question no. 5 above, why do you think so?
8. Do you think that parents should nurture children's spirituality? Yes or No
9. Do you nurture your children's spirituality at home? Yes or No
10. If you answered "No" to question no. 9 above, what is the reason for this?
  - 1) Lack of time/Busy
  - 2) Do not know how to do it
  - 3) Not interested in spiritual nurturing
  - 4) Others:
11. If you presently nurture children's spirituality, what do you use?
  - 1) Family Worship
  - 2) Reading the Bible
  - 3) Using Christian Media
  - 4) Prayer
  - 5) Teaching how to live according to the Bible
  - 6) Quiet time (Devotional Time)
  - 7) Observe Sunday worship because of the importance of worship
12. How often do you do spiritual nurturing with your children?

- 1) Every day
- 2) Every week
- 3) Every other week
- 4) Irregularly

13. When is an appropriate time to begin children's spiritual formation?

- 1) Infancy
- 2) Early childhood
- 3) School age
- 4) Adolescence

16. What is the most difficult issue for children's spiritual nurturing?

- 1) Linguistic limitation
- 2) Busy
- 3) Do not know how to do it
- 4) Insufficient Biblical knowledge
- 5) Uncooperative children

17. Have you ever heard of the term "children's spirituality"? Yes or No

18. Please define the term "spirituality."

19. What is the goal for children's spiritual formation?

- 1) Confidence of salvation
- 2) Experiencing the Word of God
- 3) Intimate relationship with God
- 4) Salvation of the lost
- 5) Enjoy the Kingdom of God on earth
- 6) Others:

20. Do you think that children can also experience and have a relationship with God?

21. How much do your children experience God in their lives?

- 1) 0%    2) 30%    3) 50%    4) 70%    5) 90%    6) 100%

22. Please describe children who are spiritually well developed.

**Appendix J**  
**EVALUATION QUESTIONNAIRE**  
**ON THE ORIENTATION FOR PARENT-PARTICIPANTS**

Name:

Date:

Place:

Please rate each of the following elements of the orientation for parents from 1-5 (1=lowest, 5=highest), as well as providing comments. Thank you.

1. Please rate the orientation in general.

1. Poor    2. Below Average    3. Average    4. Good    5. Excellent

2. Please rate your understanding of the orientation.

1. Poor    2. Below Average    3. Average    4. Good    5. Excellent

3. Did you acquire new knowledge about children's spiritual formation?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

4. Did you learn/understand what to do for your children's spiritual nurturing?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

5. Children's spiritual nurturing means to \_\_\_\_\_? (Circle all that apply.)

1. Provide the emotional needs of children.
2. Read the Bible with children.
3. Establish a relationship with God and neighbors.
4. Understand the culture and the generation of Korean-American children.
5. Communicate with children.



**Appendix K**  
**SELF-REPORT ON AN ORIENTATION FOR CHILD-PARTICIPANTS**

Date:

Time:

Participants:

1. Were they interested in the flyers?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

2. Did they understand the order of the children's programs for the children's pasture meeting?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

3. Did they understand how to use the Bible reading chart?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

4. Were they trained to participate in these programs?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

**Appendix L**  
**EVALUATION QUESTIONNAIRE ON TWO SERMONS FOR PARENTS**

Name:

Date:

Place:

Please rate each of the following elements of the sermon from 1-5 (1=lowest, 5=highest), as well as providing comments. Thank you.

1. Please rate your satisfaction with the sermon.

1. Poor    2. Below Average    3. Average    4. Good    5. Excellent

2. Please rate your understanding of the sermon.

1. Poor    2. Below Average    3. Average    4. Good    5. Excellent

3. Did you acquire new knowledge about children's spiritual formation?

Yes    or    No

4. How much do you feel you need the children's spiritual nurturing program?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

5. Children's spiritual nurturing should be focused on \_\_\_\_? (Circle all that apply.)

- 1. Experiencing God
- 2. Sharing Christian faith
- 3. Learning and obeying the Word of God
- 4. Praying and reading the Bible
- 5. Establishing a relationship with God
- 6. Establishing a relationship with neighbors
- 7. Establishing a relationship with God and neighbors
- 8. Overcoming the cultural and the generational gaps between children and parents
- 9. Other

6. Comment:

**Appendix M - 1**  
**COMMENTS ON THE FIRST SERMON FOR PARENTS**

“The right value of Christian faith must be taught to children who live in this era, and all adults must teach the Word of God as norms of life. This will help children’s spiritual development.”

“Amen! I think that experiencing God by children themselves is the most important thing so that children are able to live by faith and continue developing their faith.”

“It is important for parents to actualize their faith by obeying the Word of God, because learn by doing what they see and speak what they listen. If I want to teach my children, I should first live by what I teach.”

“For me, this sermon reminded me of my mother who was armed with the Bible and prayer. So, I have felt that I am connected to God. I hope that I can be like my mother who passed her faith to me and I also want to pass my faith down to my daughter.”

“The biggest heritage for children is faith. When I experience God first, my children will know the living God. Sharing faith with my children is the way to nurture the faith of the children.”

“I want to be a parent who helps my children to experience the living God. This is to know the reality of God and a way to overcome the generational differences.”

“We should first live our faith and thereby teach our children. Children’s spiritual nurturing should first begin at home.”

“I personally realized that I should first live by obeying the Word of God through devotional time and pray for the children of the next generation.”

“I would like to make an effort to teach my children with the Bible and to live by faith. I feel this is what God wants for the children of the next generation children.”

**Appendix M – 2**  
**COMMENTS ON THE SECOND SERMON FOR PARENTS**

“I think about the relationship between my children and God. The good relationship between my children and God begins from the good relationship between parents and God.”

“Being a good enough mother looks easy, but it is difficult. Adults and parents are a mirror of children. I know it, but I do not teach them and nurture their spirituality. I know what I should do; however, it is tough to raise my children with the Word of God because the parent’s generation is different from the children’s generation. In particular, children’s spiritual nurturing is more difficult to Korean immigrant parents because the cultural difference brings about conflicts. However, if there is instruction in how to teach my children to develop their spirituality, I would like to be educated.”

“When it comes to “children’s education,” I think that good education entails being with children, spending time with them and playing with them, even though there is no direct spiritual or Biblical teaching involved. Good parents must be with their children.”

“Through the sermon, I realized that I need to live within God before I nurture my children. This is a way to overcome the cultural and the generational barriers.”

“I think that the best education for children is to show that parents love and serve God.”

“So far, I have shown negative behaviors to my children. These wrong things influenced my children. However, I decided to assist children’s spiritual development in Jesus Christ, because my faith is in God.”

“I theoretically know what kind of parents affect their children, but very practical problems interrupt children’s nurturing. So, I come to realize that I should pray everyday to nurture my children according to God’s will, not my mind or thoughts. I want to discover the will of God toward my children and nurture my children in accordance with God’s will. Moreover, we need certain programs for children’s nurturing.”

“Teaching children the way to go enables them to establish self-identity. If children form solid faith, they would grow up as healthy children.”

“I am not a perfect mother, but I would like to teach the way children should go and I want my children to live by faith. In nurturing my children’s spirituality, I want to overcome linguistic gap with my children.”

“I think that it is not easy to decrease the cultural and the generational gaps. Even though children are young, they have their own cultures that I do not understand. We, as parents,

must make an effort to teach our children in a way they can understand. If there is some programs for this, I would like to participate in.”

“Many parents force children to read or study books or the Bible, but parents do not show reading the books to their children. I remember my anger toward adults who lived different lives from their own teaching. I think that one’s life should be the same with words. However, sometimes when I witness bullying in the church, I doubt the truth of the parents who nurtured the children who bullied others. Although the parents live in grace and mercy of God, it is difficult to believe their faith. I know my faith is not good, but we, as adults, first should live in faith. This is the best way for children’s spiritual nurturing. If there is certain programs to train parents on children’s nurturing, I would like to participate in it.”

“In my opinion, when parents show their happiness and right life of faith to their children, children will live what they learned. Good relationships with God, family and children can overcome the cultural and generational gaps.”

**Appendix M – 3**  
**COMMENTS OF THE FIRST SERMON FOR CHILDREN**

“1. I felt like I was Samuel. And I was speaking to God. 2. And God is with me and He is speaking to me. 3. I am with Him even though I am scared. 4. I was like being with God. 5. I felt good because God was there in the story. 6. I am happy when Samuel answered God. 7. I was happy. 8. I praise the Lord in the Bible story.” (2<sup>nd</sup> grade)

“I felt a little bored because I had trouble understanding it.” (1<sup>st</sup> grade)

“The Bible lesson is that God will call on us like He called on Samuel. I am curious about God calling me. In order to listen to the Word of God, I want to read the Bible more. And I want to communicate with God.” (5<sup>th</sup> grade)

“I really liked it because the story about Samuel. It was really fun and taught me a lot. Today’s Bible lesson is to always listen to God when he speaks to you. It was also fun because my teacher is fun and nice.” (4<sup>th</sup> grade)

“I really felt concentrated on God, because Samuel did not know God at first. I learned that if you are into something else like fighting or video games, then you can not hear God calling you but if you are into something like praying, worshipping, you can hear God calling you.” (2<sup>nd</sup> grade)

“The Bible lesson was good. I could understand. I learned that there are many “gods” but the real God is Jesus. I like this lesson because I got to learn something I did not know. I should read the Bible to learn God. My teacher is very nice, funny and pretty. This lesson was fun.” (6<sup>th</sup> grade)

“God talked to Samuel. And Samuel talked to God. And they became a close friend each other.” (1<sup>st</sup> grade)

“Bored. It was boring because I learned this stuff a million years ago. But the lesson is that I should read the Bible.” (4<sup>th</sup> grade)

“The Bible lesson was “OK.” I learned a few things like how Samuel got chosen by God. Samuel had a conversation with God. I want to hear God and talk with God. Also, I wonder why God calls people.” (6<sup>th</sup> grade)

“Today’s Bible lesson is to listen carefully because God might be calling you. I need to read the Bible to listen to God. I will communicate with God through the Bible. I want to be a friend of God. I like my teacher. She is funny, nice and serious at the same time.” (5<sup>th</sup> grade)

“Today’s Bible lesson was when you try to listen to God, you try to concentrate on him when he calls us. I liked the explaining because it was fun. She is really funny and nice. The lesson was fun.” (3<sup>rd</sup> grade)

“I could really understand the Bible lesson, the story was very interesting. I learned that when Samuel was sleeping, God called Samuel but Samuel thought Eli was calling him. If God calls me, I will not go to my mom.” (2<sup>nd</sup> grade)

“1. I felt like I am praying to God every second. 2. I felt like praying to God everyday in one second. 3. I felt like giving my heart, mind and strength to God.” (2<sup>nd</sup> grade)

**Appendix M – 4**  
**COMMENTS ON THE SECOND SERMON FOR CHILDREN**

“Being a good friend means to help people and to always to be with friends. I like to play with my friends and sing and dance with them.” (2<sup>nd</sup> grade)

“Being a good friend means to be nice, share, care of each others. I want to play with my friends and pray.” (2<sup>nd</sup> grade)

“Being a good friend means that we are kind to each other and that we are friendly. I will play and talk with my friends and go somewhere with them.” (3<sup>rd</sup> grade)

“Being a good friend means that I do not fight with my friends.” (1<sup>st</sup> grade)

“Being a good friend means that I like to do things with my friends and play together.” (1<sup>st</sup> grade)

“Being a good friend means to love each other and care for each other. So, I like to ride my bike and play and go somewhere.” (2<sup>nd</sup> grade)

“Being a good friend means to treat each other the way she/he wants to be treated. I like to go to each other’s house, play, share each other’s feelings, etc.” (4<sup>th</sup> grade)

“Being a good friend is to do everything with friends and always cheer them up. I like to play basketball, boys vs girls, video games, etc.” (3<sup>th</sup> grade)

“Being a good friend is to help them.” (4<sup>th</sup> grade)

“Being a good friend is not bullying but playing together. I like to play with my friends.” (5<sup>th</sup> grade)



**Appendix N**  
**EVALUATION QUESTIONNAIRE ON TWO SERMONS FOR CHILDREN**

Name:

Date:

Grade:

Please rate each of the following elements of the sermon from 1-5 (1=lowest, 5=highest), as well as providing comments. Thank you.

1. How would you rate the sermon?

1. Boring    2. Below Average    3. Average    4. Good    5. Excellent

2. Please rate your understanding of the sermon.

1. Poor    2. Below Average    3. Average    4. Good    5. Excellent

3. What did you learn today? Please circle all answers that apply.

1. God speaks to me.
2. God wants to communicate with me.
3. I have to read the Bible.
4. God is calling me.
5. Having an intimate relationship with God is important to us.
6. Being a friend is to spend time with my friend.
7. Being a friend is to read the Bible.
8. Being a friend is to pray for one's friends.
9. Being a friend is to help one's friends.
10. Being a friend is to have a rich relationship with one's friends.

4. Comment:

## **Appendix O**

### **COMMENTS ON THE FLYER FOR PARENTS**

“Parents play a pivotal role in teaching children to have an intimate relationship with God. Parent’s spirituality is also important, because children are most affected by behaviors and words of parents. Also I was shocked to learn of influences of damaged emotions. I thought I have to take care of my children’s emotions because emotions are related to children’s spirituality. But it is not easy to emotionally communicate with my children.”

“This article was very impressive, I thought children’s spiritual nurturing has a great value, because this is a way to recover a relationship between parents and children. But I am not good at communicating emotionally with my children. If there is certain programs for children’s spiritual nurturing, I would like to participate in.”

“It is significant to establish a foundation of faith in one’s childhood. But balancing between spirituality and intellect is more important. Listening to the Word of God and obeying authority like parents looks more precious.”

“From these articles, I am interested in nurturing children’s spirituality. Establishing relationships with God and neighbors and communicating with them is important to children.”

“I aware of my limitations as a Christian, because everyone has limitations in how they serve God. Trusting God wholeheartedly is difficult. However, I would like to develop the faith of my children and form a good relationship with my children.”

“I strongly believe that God is able to speak to anyone. The parents who respect the opinion of their children make me think of a lot of things such as my faith, children’s faith and the question of how I can nurture my children spiritually. It is difficult. Moreover, providing good emotions to my children is not easy because I do not know how to deal with my emotions as well.”

“Two articles taught me about the importance of communication skills. How can I be a good parent who can provide their spiritual, physical and emotional needs? But I believe that God raise my children through me. Therefore, parents play a pivotal role in forming children’s spirituality because parents are a mirror of children.”

**Appendix P**  
**EVALUATION QUESTIONNAIRE**  
**ON TWO BIBLE ACTIVITIES FOR CHILDREN**

Name & Grade:

Date:

Please rate each of the following elements of two Bible activities from 1-5 (1=lowest, 5=highest), as well as providing comments. Thank you.

1. Was the activity helpful and meaningful?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

2. Did you learn the Bible lesson through the activity?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

3. Did you feel fun or happy?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

4. Were you willing to participate in the activity?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

5. Did you feel that God is with you?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

6. Comments:

**Appendix Q – 1**  
**COMMENTS ON THE FIRST BIBLE ACTIVITY FOR CHILDREN**

“When I was a shepherd, I felt like fixing a blind man. When I was a blind man, I felt like never seeing the world forever. So, I wanted to see the world.” (4<sup>th</sup> grade)

“When I was a shepherd, I felt helpful because I can help a blind person. When I was a blind man, I felt bad but now I know God can help. I just need to hear the sound of God.” (3<sup>th</sup> grade)

“When I was a shepherd, I felt like God. I felt proud. When I was a blind person, I felt like I died, because I could not see anything.” (3<sup>rd</sup> grade)

“When I was a shepherd, I felt like I was leading the sheep to the quiet place around the water. When I was a blind man, I felt like I was a sheep and I was getting led by the shepherd. I had to hear the sound of hand clapping.” (2<sup>nd</sup> grade)

“When I was a blind man I felt a little scared because I did not want to fall. When I was a shepherd I felt glad, happy and excited.” (1<sup>st</sup> grade)

“When I was a blind man I felt like a baby sheep having no idea about the world; I needed someone/something to guide me (helpless).” (5<sup>th</sup> grade)

“When I was a blind man, I felt like I was being led to the correct path for me, because of the sound of the shepherd. I felt like being trustworthy and being guided. I felt like following the shepherd and trusting them as my eyes.” (6<sup>th</sup> grade)

“When I was the shepherd, I felt frustrated because it was hard making people follow me. When I was a blind person, I felt like I was taking the wrong path, so I was scared and tried to hear the sound of hand clapping from the shepherd.” (5<sup>th</sup> grade)

“When I was a shepherd, I felt that I was God and that he would always lead to the right way, not sin. When I was a blind man, I felt clueless but when the shepherd led me back, it felt good, because I could hear the sound of hand clapping and was going to the right way.” (4<sup>th</sup> grade)

**Appendix Q – 2**  
**COMMENTS ON THE SECOND BIBLE ACTIVITY FOR CHILDREN**

“It was fun, because I learned the name of the Bible book.” (1<sup>st</sup> grade)

“I felt normal, because I already knew the name of the Bible book.” (4<sup>th</sup> grade)

“I felt happy and funny because our team won and I could work together with my friend.” (3<sup>rd</sup> grade)

“It was very helpful because when I helped my team members, I could think about being a good friend.” (4<sup>th</sup> grade)

“I had fun, because I enjoyed the race to make the name of the Bible books in order. I learned that being a good friend was not easy, but I want to make a good friend.” (5<sup>th</sup> grade)

“I felt good because I learned that being a good friend is to help each other and is to be patient.” (3<sup>rd</sup> grade)

“I was good because I learned the name of the Bible book, both the Old Testament and the New Testament. I could help my friend.” (2<sup>nd</sup> grade)

“Working together is to be a good friend.” (6<sup>th</sup> grade)

“It was a good game, because I learned the Bible books’ name in order.” (3<sup>rd</sup> grade)

**Appendix R**  
**SELF-REPORT ON THREE LETTERS OF CHILDREN**

Date:

Time:

Participants:

1. Were they interested in the activity?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

2. Were they willing to participate in the activity?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

3. Did they like it?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

4. Was it useful?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

5. What was different from those who were not child-participants of this project?

**Appendix S – 1**  
**THE FIRST LETTER OF CHILDREN**

“Thank you for your wonderful day and for the wonderful food. Please protect my family and me. In Jesus name I pray Amen.” (4<sup>th</sup> grade)

“Dear God, please forgive me in everything bad I have done and please let my oldest sister come back to you and follow you. Please heal my sister, and please protect everyone. In Jesus name I pray. Amen.” (3<sup>rd</sup> grade)

“Dear God, I love you. You washed my sin. Let me tell people about you. We love all the people. We do not hate each other. I follow your rules. In Jesus name I pray. Amen.” (1<sup>st</sup> grade)

“God, I got a good grade on a test and I did not cheat or do anything.” (6<sup>th</sup> grade)

“Dear God, please help poor people to not be sick and to not have a fever.” (4<sup>nd</sup> grade)

“Dear God, Please help the people in India and kids that are poor. Please help them with your hands.” (3<sup>rd</sup> grade)

“Dear God, please make everybody healthy and always pray to you.” (2<sup>nd</sup> grade)

“Dear God, I wish I could have a good day at home and church.” (1<sup>st</sup> grade)

**Appendix S – 2**  
**THE SECOND LETTER OF CHILDREN**

“I am smart. I am with God. I am good riding with scooters. I am good at listening to God. I am good at swimming. I am a good girl. I am super good at making friends. I am so, so, good at talking and taking care of baby. I am super good at writing.” (2<sup>nd</sup> grade)

“I am tall. I am healthy. I am not afraid of highs. I am good at art. I am good at talking English. I am 8 years old. I am good at math. I weigh 60 pounds. I am kind of smart. I am kind of creative.” (3<sup>rd</sup> grade)

“I am good at drawing. I am good at praying. I am smart. I am good at jumping. I am good at dancing and singing. I am kind. I am friendly. I am good at art. I am pretty. I am good at swimming.” (1<sup>st</sup> grade)

“I am good at swimming. I am good at skating. I am very energetic. I am responsible. I am good at riding a board. I am good at running. I am good at acting. I am good at saving money. I am good at math. I am good at biking.” (5<sup>th</sup> grade)

“I am good at ice-skating. I am good at art. I am good at reading. I am good at eating. I am good at writing. I am good at being friendly I am good at being a younger sister. I am good at music. I am skinny. I am nice to adults.” (3<sup>rd</sup> grade)

“I am very helpful. I am nice. I am good at eating. I am good at writing. I can help people. I am kind. I am good at reading. I am good at being healthy. I am smart. I am a good child.” (1<sup>nd</sup> grade)

“I am good at basket ball. I am smart. I am good at writing and reading Korean. I am good at English. I am good at math. I am very neat. I have neat handwriting. I am very responsible. I am good at spending money. I am good at reading.” (4<sup>th</sup> grade)

“I am smart, tall, play violin well, energetic, have a lot of friends, strong, kind, healthy, athletic, and swim well.” (6<sup>th</sup> grade)

“I am awesome at soccer. I have a lot of friends. I am fast. I am slippery. I am smart. I am good at games. I jump really high. I am small. I am funny. I am good at baseball.” (5<sup>th</sup> grade)



**Appendix S – 3**  
**THE THIRD LETTER OF CHILDREN**

“Dear Lord, I love you. Since I have an altar in my heart, it is another way of saying your home is in my heart. Since you are in my heart, you allow my heart to be clean and pure. Therefore, you are pure, and all things good. You make me who I am, and if my heart is impure and my choices and personality changes, you help to clean my heart from becoming unclean and displeasing to you. If I become different somehow, you are able to change me for the better. I love you!” (6<sup>th</sup> grade)

“Dear God, thank you for giving us all the things we need. Please let everyone believe you and read the Bible everyday. I am very thankful that you put me in my mom’s belly and I am her daughter. Please let everyone know God. I will give thanks to everyone who did something special to me. Please let everyone love each other like I love God.” (3<sup>rd</sup> grade)

“Dear God, thank you for sending your son unto the world. You know that I love you as much as I know that you love me. You should make your son, Jesus the highest king of all kings. Please allow me to always be with you and make me not to turn away from you. Please give me another chance after I sin, for I shall always repent in your name.” (4<sup>th</sup> grade)

“Dear God, I love you. You are my Lord, the holy one. You are the one that I worship with all my heart, mind and strength. Please help me to worship you all my life.” (1<sup>th</sup> grade)

“Dear God, you are the only living God I know in this world. I only believe in you and do not believe in other gods. Please make me believe in you more, for I love you to my own life. I worship you everyday because I love you. I want to live with you forever.” (4<sup>th</sup> grade)

“Dear God, I love you Lord, Lord you are everything to me. You are my God, father, friend, doctor, healer, hero, savior, and much more. Without you nobody would be alive. I love you so much.” (5<sup>th</sup> grade)

“Dear God, I love praising you because you actually like that I pray to you. I hope I go to heaven when I die, so I can be with you. You are the best Lord and if there was another god, I would still pick you. You are kind, loving, tender and loyal. I love you.” (5<sup>th</sup> grade)

“Dear God, You are loving, thoughtful and caring to me. I am really happy that you are my God. You are great. Thank you for being my savior! I really appreciate you for being my God. You are the best and only God. I really love you being my God! Thank you for giving me everything I need!” (3<sup>rd</sup> grade)

“Dear God, please keep everyone safe. Also please keep everyone healthy. Make everyone nice, too! And please make everyone praise you only! Also please make everyone care for each other, make every one love each other and be kind to each other.” (2<sup>nd</sup> grade)

“Dear God, you are so caring. You are also lovely. You are all positive. You are every nice thing I can think of. You are also protecting. When we are hurt, you heal. Thank you so much.” (1<sup>st</sup> grade)

**Appendix T**  
**SELF-REPORT ON THE GUIDE TO DAILY DEVOTIONS**

Date:

Time:

Participants:

1. Were they interested in the flyers?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

2. Did they understand the guide of daily devotions?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

3. Did they like it?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

**Appendix U**  
**SELF-REPORT ON SETTING UP THE CHILDREN'S PASTURE PROGRAM**

Date:

Time:

Participants:

1. Were they interested in the children's pasture program?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

2. Did they understand it?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

3. Did they enjoy it?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

4. Were there any problems?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

5. Did they feel comfortable with it?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

**Appendix V**  
**CHILDREN'S EVALUATION QUESTIONNAIRE**  
**ON THREE SERMONS OF PARENT-TEACHERS**

Name & Grade:

Date:

Please rate each of the following elements of the sermon from 1-5 (1=lowest, 5=highest), as well as providing comments. Thank you.

1. Are you satisfied with the sermon of the parent-teacher?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

2. Do you understand the Bible lesson from parent-teacher?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

3. Did you feel fun or happy?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

4. Would you want to listen to the Bible story from parents again?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

5. Did you understand the Korean language used in the sermon of the parent?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

6. Comment:

**Appendix W – 1**  
**COMMENTS OF CHILDREN ON THE FIRST PARENT-TEACHER**

“So boring and could not understand, because too much detail!” (5<sup>th</sup> grade)

“Boring! Not fun at all! We have no games! It does not matter how short or tall you are. Obey God always!” (3<sup>rd</sup> grade)

“The Bible lesson was nice because I also listen to God, just like Deborah.” (2<sup>nd</sup> grade)

“I think it was nice with Suejean’s mom teaching. I think it was nice because she helped me understand the story of Deborah.” (3<sup>th</sup> grade)

“A lot of details! The lesson we learned was to listen to your parents.” (4<sup>th</sup> grade)

“I felt different learning the Bible story from a different teacher. Also, my mom was boring, because we understand the story and we have to hear it again.” (4<sup>th</sup> grade)

“So boring today is the most boring day!” (1<sup>nd</sup> grade)

“So boring!” (1<sup>nd</sup> grade)

“I do not like it because she talked to kids in a kids’ voice. Bored. The Bible lesson was that women or men, weak or strong, it does not matter if God chooses you.” (5<sup>th</sup> grade)

“Very Boring! She talked in Korean too much and it was awkward. The lesson was that God chooses anyone who looks anyway or is any gender.” (6<sup>th</sup> grade)

**Appendix W – 2**  
**COMMENTS OF CHILDREN ON THE SECOND PARENT-TEACHER**

“The Bible lesson was pray when you are in doubt. When Amber’s mom gave the lecture, it was fun because Gideon is an interesting story. It is very cool that only 300 men fight.” (4<sup>th</sup> grade)

“It was boring because it was unclear. The lesson is to always trust God even though you are afraid.” (4<sup>th</sup> grade)

“I understand it well because I obviously am Korean, and I have read this part of the Bible before. I guess I can say she made it interesting and fun.” (5<sup>th</sup> grade)

“I could not understand the story because she spoke Korean.” (2<sup>nd</sup> grade)

“I felt sad because the Israelites disobeyed God. But after they noticed that God was really cool, they started obeying God, so I felt happy.” (1<sup>st</sup> grade)

“I learned that if you tell God something you want, he will make it true. I felt good because it was not so bad.” (3<sup>rd</sup> grade)

“I felt a little bit bored.” (1<sup>st</sup> grade)

“Today I learned that nothing is impossible. In the Bible it says that God does not need 10,000 people to fight, only 300. 300 is not a very big amount but he did it. I felt I was happy to learn new things.” (5<sup>th</sup> grade)

**Appendix W – 3**  
**COMMENTS OF CHILDREN ON THE THIRD PARENT-TEACHER**

“You need to believe in God and be prepared. I learned that you need to just be prepared and nothing will be impossible. Grace’s mom was funny, nice, and pretty.” (3<sup>rd</sup> grade)

“The lesson was you need to be prepared and you have to listen to the Lord carefully. Grace’s mom was funny and nice. I like her.” (5<sup>th</sup> grade)

“ I could not understand the whole story, but it was funny. I learned that David could fight with Goliath because he has God’s power. In the story David threw five rocks at Goliath.” (4<sup>rd</sup> grade)

“I learned that you have to read the Bible and prepare. Listen to God’s words. I will read the Bible. I will listen to God’s words. Today’s teacher was funny.” (3<sup>rd</sup> grade)

“The Bible lesson is to believe in God’s words. I felt very happy, because I learned to read the Bible to understand God.” (1<sup>st</sup> grade)

“I just understand a few words, Korean. But, today’s Bible lesson is whenever you are having troubles, just read the Bible and just listen to God’s words.” (2<sup>nd</sup> grade)

“David was the youngest son of Jesse. Jesse’s oldest sons went to war with Saul. David was sent by Jesse to aid them. But when he reached their camp, Eliab the oldest, despised him of coming and said he had a conceited and wicked heart. When Goliath challenged Israel again, David asked Saul to fight him. First he said no, then yes. David fought him with a sling shot, and killed him. What I learned is to pray to God when in times of fear, sadness, etc.” (4<sup>th</sup> grade)

“Pray and listen to God in times of fear or happiness. Read God’s word (Bible).” (5<sup>th</sup> grade)

“I felt good because David went to the fight for God. But I could not understand the story when she used Korean.” (1<sup>nd</sup> grade)

“I do not know Korean. The lesson: Believe in God.” (6<sup>th</sup> grade)



**Appendix X**  
**EVALUATION QUESTIONNAIRE OF PARENT-PARTICIPANTS**

Date:

Participants:

Please rate each of the following elements as well as providing comments. Thank you.

1. What did you do with your children in the last month? (Circle all the apply.)

1. Reading the Bible with children
2. Having a family worship
3. Letting children do the daily devotions
4. Praying together
5. Communicating with children
6. Letting children read the Bible
7. Expressing one's emotions to children
8. Encouraging children
9. Participating in the children's program for the weekly pasture meeting
10. Just being with children
11. Sharing one's faith and life with children

2. Was children's spiritual nurturing effective and meaningful?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

3. Why did you answer as you did on no. 2 above? Circle all the apply.

1. Establishing an intimate relationship with neighbors
2. Establishing an intimate relationship with God
3. Establishing an intimate relationship with parents
4. Establishing relationships with God, neighbors and parents
5. Other

3. Which program were your children (or child) interested in? (Circle all that apply.)

1. Bible reading by themselves    2. Daily devotions
3. Bible reading with parents    4. Children's pasture meeting
5. Sharing their lives in the pasture meeting
6. Other

4. Did you see any transformation of children in the home and in the weekly pasture meeting?

1. Not at all    2. A little    3. Average    4. Quite a bit    5. Very much

5. What was their transformation? (Circle all that apply.)

1. Participating in the children's pasture meeting
2. Serving neighbors
3. Obeying parents
4. Praying
5. Thinking
6. Communicating with parents
7. Other

9. Comment:

**Appendix Y - 1**  
**THE FIRST COMMENTS OF PARENT-PARTICIPANTS**

“When my child read the Bible, she looks great and good. And, when my daughter talks with me about the Bible story, I am really satisfied with her and she looks very precious.”

“When I tried to read the Bible with my children, I felt my desire that my children read the Bible more and experience God. The Bible reading time helps my family to have a conversation.”

“When my children read the Bible, I felt satisfied and this was a miracle. But, I wondered whether they understood it well or not. When they questioned me about the Bible, I felt that they were better than me. If parents guide the spiritual direction well, our children will grow well.”

“I strongly recommend the Bible reading. When my son read the Bible, if I asked something, he liked answering the questions. My daughter liked the conversation with parents while she read the Bible story. The Bible reading is a way to communicate with my children. And, my children do daily worship, but I am not engaged in the time, so I felt that they thought this is homework.”

“I am really satisfied with the Bible reading of my children, because they are learning who God is. Our family had no conversation at home, but the Bible reading time makes our family talk with each other.”

“After my children read the Bible, they usually write their feelings of what they read. They look precious and good. The Bible story or lesson taught from the church affects my children and helps them understand well. They learn and feel a lot of things from the church. My children do worship homework every day. Although it is merely homework, I believe that it is surely valuable because they are able to practice the life of reading the Bible and worshipping God. They learn many things through the daily worship.”

“I am happy that my children did assignments such as the Bible reading and daily worship. They are absorbing something that I can not express and explain.”

## **Appendix Y - 2**

### **THE SECOND COMMENTS OF PARENT-PARTICIPANTS**

“The transformation after the children pastoral meeting is that my child could learn the Bible. But my daughter feels bored when she has to wait for me because the children pastoral meeting finishes earlier than the adult pasture meeting.”

“In the pastoral meeting, children are good at sharing things that they thank. Their attitudes are transformed from passive to active. They also do something themselves. Finally, they play with friends more than before. Their relationship looks good.”

“Before the children’s pasture meeting was held, my children did not want to help or serve others, that is, there was lack of serving. But after the children’s pasture meeting began, they were transformed, because they were willing to serve others and take care of friends or parents. For instance, they helped the table setting for a dinner and rubbed my shoulders for my health. The most important transformation was that their prayer was changed.”

“When there was no children’s pasture meeting, they just played games or watched TV or used their cell phone. But after the children’s pasture meeting began, they took more responsibility for their own program and taking care of the other children’s group members. They felt that they should pray before craft time. Saying the prayers themselves is a means of training. When they prayed altogether without adults, they took the hands of friends and knelt down to the ground. They looked so gracious and precious.”

“Before the children’s pasture program started, my children were not interested in the weekly pasture meeting, because they just had to play and did not know what to do. But after the children’s program was implemented, they began to pray for their friends to come to their meeting, and their participation in craft or prayer time became strongly active. Without adults, in the part II of the children’s pasture program, they usually take turns praying. It is very impressive.”

“After the children’s pasture meeting program began, they looked forward to it, because they made their own programs and wanted to attend to the meeting without absences. And, my children strongly believed the Bible story delivered from the Sunday worship; at home, they repeated what they had learned. I am so thankful for the children’s pasture program.”

“Before the start of the children’s group program, my children did not know God or the Bible, but after it was implemented, they began to learn what the Bible is and who God is. When they shared their prayer requests, they were shy or not prepared at first, but they began to share their own stories in front of many people.”

“Before the children’s program began, they watched TV, played games and used computers. But after it started, they began to share what they thank and what their prayer requests were. Their relationship with friends became intimate and good because they tried not to fight with each other. They are learning interaction with others.”

### **Appendix Y - 3**

#### **THE THIRD COMMENTS OF PARENT-PARTICIPANTS**

“As a participant in this project, I felt that parents are able to assist the children’s spiritual formation; however, they can not help children to experience God, even though parents give them enough instructions for their spiritual growth. Therefore, the faith of parents cannot be passed down to the next generation. Parents are merely guides for their spiritual journey; experiencing God is up to them. I am not sure that I influenced my children for their spiritual formation.”

“This project was valuable and meaningful because it was an opportunity to consider my spiritual growth and my children’s spiritual development. I feel a sense of responsibility for my children’s spiritual formation. However, when parents force children to participate in various programs of the church, later on, children will leave the church. I think experiencing God and faith is important. Also, parents should be models for their children by having a good relationship with their children. Good relationship is significant in children’s spiritual education.”

“Through this project, I felt I scared my children and was sorry. I was not good enough father and did not have a good faith. My daughter is sweet and has a soft heart, but I had hurt her feelings and had felt guilty about the favoritism that I showed my little son, loving him more than my daughter. I was sorry that I did not guide her and have a good relationship with her. Through the Bible reading with my daughter, I felt her wounded heart was recovered and she felt more comfortable with me. When I spend even a little bit of time with my children, being together makes family healthy. Good relationship is a key point in children’s spirituality.”

“Through this project, I felt Christian education for children’s spiritual development is important because the Bible reading, family worship and prayer has an awesome power to transform one’s mind and spirit in Jesus’ name. I experienced the power of prayer praying the name of Jesus. One day, when my second daughter, who is in 1<sup>st</sup> grade, slept, she had a nightmare. She suddenly woke up and began to cry out. In the bad dream, she saw monsters. The bad dreams were repeated three times. I could not understand why it happened because we have no television and she never watched horror movies. But I finally realized that we should pray, so I asked my daughter when she woke up because of the bad dream. “Let us pray together in Jesus’ name. Jesus will protect you. Jesus has the power to defeat the bad dream.” My daughter and I prayed together in Jesus’ name and after the day, she has enjoyed her sleeping. This is my testimony. Therefore, prayer, the Bible reading and daily worship of children should be nurtured and trained. These foundations will lead them to a way to experience God.”

“Through this project, what I learned is that experiencing the Word of God is the most significant thing in children’s or adult’s spiritual formation. When they are young, children learn quickly what adults speak. Through children’s speech, we can recognize

what their parents taught. To be honest, I did not spend much time with my children, but if I first read the Bible, my children will read the Bible and if I pray, they will pray. I would like to continue to have the time to read the Bible with my children. I remember the question from my child: Why do not you read the Bible? I will participate in the Bible reading with my children together.”

“It is good for me to do something with my children. If it is the Bible reading, it will be better. Through this project, I came to consider how much influence I have over my children. I think I affected my children negatively by giving wrong images of God. When they are young, if they experience God, they will not leave God after they grow up. I would like to experience the Word of God with my children. I could not spend much time with my children, but whenever we read the Bible or pray, I felt that I and my children is developing spiritually.”

“Through this project, I learned a lot of things such as my faith, life and calling. Because of the economical conditions, I was occupied with many things and did not have enough time to take care of my children. But, I tried to spend time with my children by praying, reading the Bible and worshipping God. When my children read the Bible, they read it seriously and passionately. It was really impressive. The spiritual learning of children is different from adults. They just believed what the Bible says. Therefore, our family made a plan to read ten Bible chapters a day during winter vacation. I am thankful for participating in this project.”

#### **Appendix Y - 4**

### **THE FOURTH COMMENTS OF PARENT-PARTICIPANTS**

“Through this project, I was thankful that I could show and share my life and faith through family worship. And, I could better understand my children’s cultures.”

“Whenever my children were sick, I prayed for them. Later on, when someone was sick, they were willing to pray for them, and when they got sick, they first asked me to pray for them. I felt I am communicating with my children through prayer.”

“During the time I participated in this project, I attempted to have communication with my child. My child came to believe that God is always with her. Also, she frequently expresses it by her language.”

“I do not know how to express the transformation, but my children experienced freedom from their fear. Also, due to the linguistic barrier, I could not teach my children spiritually, but our family gathered together to read the Bible. Even though I still feel different language is difficult, our family became communicated better than before.”

“I tried to spend time with my three children on a regular basis. They had the Bible reading and devotional time everyday. After we finish it, we gathered around the table and shared what they meditated on from the Bible passage. During this time, I saw that my children came to think, “what would Jesus do?” Children’s spiritual nurturing is really important to all of us. I strongly believe that children should be nurtured from a young age. From this, I see that sharing faith is a way to prepare the next generation not to leave the church.”

“From my experience, my child is transformed because she now tries to follow the way the Bible teaches her to live. And from the time of communication with my child, I could understand more.”

“Before I participated in this project, my children had many complaints and blamed others. But after this project began, I nurtured them about negative influences of complaints in the perspective of faith. I tried to have many conversations with them. It took a long time before they understood what I was teaching. Once they understood, they wanted to choose what God wants in their lives and tried to use good words. They brightened.”

“When they faced certain difficult circumstances, my children prayed like me. They followed my faith. That was my experiences on children’s spiritual development.”



**Appendix Z – 1**  
**THE FIRST EVALUATION QUESTIONNAIRE OF CHILD-PARTICIPANTS**

1. How do you feel about our worship?
2. Do you understand the Bible story in the Sunday worship?
3. What do you want to do in the Sunday worship?
4. How did you feel when you sang praises in the Sunday worship?
5. How was your pasture meeting?
6. What was your favorite craft?
7. Do you spend time with your parent for the Bible reading or prayer?
8. How was your Bible reading at home?

**Appendix Z – 2**  
**THE SECOND EVALUATION QUESTIONNAIRE OF CHILD-PARTICIPANTS**

1. How was your children's pasture meeting?
2. How did you help or serve others in your pasture meeting?
3. Is the relationship with your parents improved?
4. How often do you talk with your parents?
5. How do you feel when you talk with your parents?
6. How was your daily devotions?

**Appendix Z – 3**  
**THE THIRD EVALUATION QUESTIONNAIRE OF CHILD-PARTICIPANTS**

1. Do you enjoy the Sunday worship?
2. Do you understand the sermon of the Sunday worship?
3. How was the Bible verse memorization and storytelling?
4. How did you feel when you sang praises?
5. When you have “daily devotions” time at home, are your parents with you?
6. How was your pasture meeting?

**Appendix Z – 4**  
**THE FOURTH EVALUATION QUESTIONNAIRE OF CHILD-PARTICIPANTS**

1. When you read the Bible, how do you feel?
2. When you have “daily devotions” time, how do you feel?
3. When you serve your pasture meeting as a shepherd or members, how do you feel?
4. When you have “family talk,” how do you feel?

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